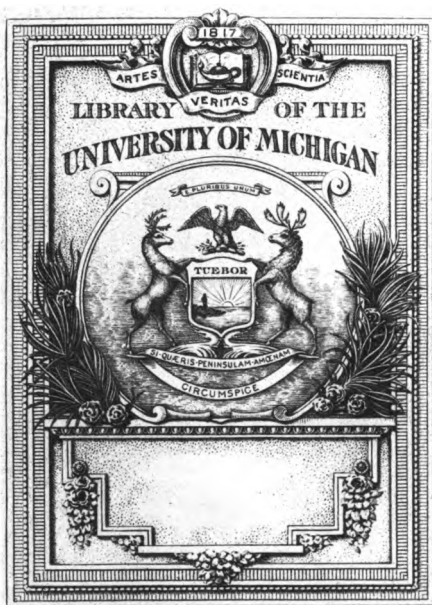

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THE GIFT OF
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FOUNDATIONS OF CATHOLIC BELIEF

An Introductory Study

by

BROTHER BERNARD ALFRED, F.S.C.

and

**Brother Adjutor Denis, F.S.C. Brother Conrad Gabriel, F.S.C.
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FOREWORD

The difficulties in shaping up a course in religion for college students form a basis of endless discussion among college administrators and professors of religion. Their divergent views are well reflected in the innumerable variations in religious curricula among the colleges. It is refreshing and reassuring to have appear occasionally out of the flux of hard experience, some definite and satisfying treatment of a college course in religion. Such, we think, is presented in these pages under the title "Foundations of Catholic Belief." Here the student will find an excellent presentation of an array of fundamental truths arrived at through the processes of right reason and divine revelation, the natural in coordination with the supernatural. The matter is readily readable, nicely divided and sufficiently comprehensive for its purposes. The volume well serves practical, pedagogical and religious purposes, and will go far in placing the course of which it is the text on the high plane such courses warrant.

Brother A. Victor, F. S. C.
President, Manhattan College

PREFACE

"Faith through habit lasts only up to the day when, in the face of more serious difficulties, doubt arises; and in the struggle of a mind accustomed to the problems imposed by a superior culture, the child in matters of faith has at hand only arms of inferior value--reasons and explanations insufficient to respond to and to defeat the assaults of temptation and to tranquilize the intellect." (Pius XII)

Catholic college men and women are educated Catholics. They receive during their college careers a training which may be said to give them a superior culture. Certainly they are well educated in the arts and sciences; in the literary classics, ancient and modern; in the sciences of physics, chemistry, biology and in mathematics and their allied fields. They receive sound training in scholastic and Thomistic philosophy. Considering these things, every one will admit that their courses in religion should, at least, keep pace with those in profane subjects. The purpose of this text is to give them a college course in the Foundations of Catholic Belief. It was written by men who are professional educators and who pride themselves on being "Apostles of the Catechism." It was written to equip their students to explain and defend their religion. More important still, it was written to emphasize the importance to them of practicing their religion and of saving their souls.

The instructor must never forget that the principal thing he must succeed in doing is to lead his pupils along the road to heaven. Nothing else matters for him or for them. Throughout this text that thought is constantly kept before the minds of the students. However, we are firmly convinced that the classroom is the place to learn many things; that it is the duty of the instructor to impart knowledge

rather than to stir up the emotions. The religion lessons should be interesting is a truism; open discussions are stimulating and thought provoking but, during each lecture the students should be taught something they must know, something for which they are accountable and for which they will be responsible.

Religion must be practiced every day. Religious activity is a mark of a healthy soul. The students in a Catholic college should be given many opportunities to participate in such activities. At Manhattan College our students are recommended to hear Mass daily in the college chapel; every first Friday the entire student body attends Benediction services in honor of the Sacred Heart; all of our students are members of the League of the Sacred Heart; prayers are said at the beginning of every class; three times daily the Angelus Bell can be heard throughout the campus at which times the entire college pauses to honor the Mother of God; student members of the Society of St. Vincent de Paul collected thousands of articles of clothing for the poor during the past year; during the same period the students' Mission Society collected several hundred dollars for the Missions; student members of the Catechist Society teach the Catechism to poor children several times a week in different parts of the city. These and other religious activities are continually going on during the collegiate year. This, in our opinion, is the mark of a healthy Catholic college. This, too, is a reason why we insist that when our students attend their religion classes they be taught something definite every single lesson. The religion period should be at least just as well and just as seriously taught as any other one. Regular suitable reading and study assignments should be made. Examinations should be held regularly. It is our unanimous opinion that the term examination in religion should be given before the semester examinations in the other college subjects. The

reason is that the papers should be returned and any serious errors made by the students should be pointed out and corrected. Religion is too important to let any student end a course making a serious mistake in a matter of faith without having it rectified.

One of the most valuable portions of this text is the Life of Christ according to the Gospels as outlined in the Appendix. We have found among our students a surprising lack of knowledge of the life of Christ and an alarming ignorance of the Scriptures. The only contact most of them have had with the Bible was made at Church on Sundays when the priest has read the Gospel to them. To remedy this deplorable state of things the life of Christ has become a vital part of the course. We have tried many methods of teaching it while covering the regular matter in our text. The following plan has worked satisfactorily during the past two years.

The student is required to purchase a copy of the New Testament if he has not got one already. It may be obtained for as little as twenty-five cents. Weekly readings are assigned (beginning a week or two before Christmas) for which they are responsible. Once a week they are given a ten-minute test on the assignment. If they have any questions or difficulties they are answered by the instructor after the test and the difficulties are explained away where they exist. This procedure makes the student read the Gospels; it puts the responsibility for knowing incidents of our Lord's life on him and it has been surprisingly successful. Many of our students have expressed surprise and delight at finding the New Testament so easy to read and so filled with unsuspected treasures. No matter what procedure you prefer, we think a study of the life of Christ is very important and can be made in connection with this course.

One of the happy features of writing a book is the opportunity given the author to put in permanent form an expression of his gratitude to those

who aided him in bringing it to a successful finish. It is my pleasure to acknowledge, with words that can never fully express my gratitude, the splendid cooperation given in preparing this text by the three Christian Brothers whose names appear on the title page. Burdened with a full teaching schedule, leading a life regulated according to a religious rule approved by the Church, doing scientific research, and teaching several nights a week in Defense Training Courses sponsored by the United States Department of Education, they still found time, or made time, to so help in producing this text that I feel it is a duty, as well as a pleasure, to place their names on the title page as co-authors. Their unstinted cooperation and sacrifice has made it possible to complete this work at this time even though it has taken four years to put it in its present form.

There is nothing more that I can say to express my gratitude except, perhaps, to voice a hope and a prayer that the purpose for which we worked may be fully realized; viz., for the glory of God, our own salvation and that of our students.

At Manhattan College there are more than sixty Christian Brothers. Amongst them are specialists in every field of scholarly endeavor. I dare say that hardly a one of them has not contributed a part to this text. As you probably know, we live a community life. This community life has afforded me an opportunity to consult experts in whatever field this text touched: language, ancient and modern, science, mathematics, philosophy, history and even English grammar. Never once did I fail to get what I wanted. These men set aside their work and devoted their precious time to answer, patiently and with the clarity of expression only expert teachers acquire, my questions, which must have often appeared to them trivial and, on occasions, even silly. I cannot name them. They are too numerous. They must continue their work, a silent, thankless task, unknown to all but their pupils who revere them and

God and His Blessed Mother who love them.

"Behold how good and how pleasant it is for
brethren to dwell together in unity" (Ps. cxxxii, 1).

Brother Bernard Alfred, F.S.C.

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INTRODUCTION

You are Catholic college students. In a few years you will be Catholic college graduates. Have you any idea of what that means? Do you realize that, as Catholic college men, you are expected in your home and on the street, with friends, strangers and even enemies, to be able to discuss intelligently the great truths of the Catholic Church? Do you realize that every time you converse on religion you are considered an authority because you are a Catholic college man? That what you say, how you say it, intelligently and with conviction, or hesitantly and doubtfully, you are doing the work of an Apostle or hampering the progress of the Church? As Catholic men you are expected to fight atheism, indifference to religion and attacks on the doctrines of your Church; to prove atheism is blasphemy; indifference to religion, suicide, and attacks on the Church, an attempt to undermine the work of the Redemption. In a word; whether you like it or not, you must share in Catholic Action. How important, then, that you be prepared to do your part honourably to spread the kingdom of God on earth! Such is the purpose of this course in the Foundations of Catholic belief.

Read what Pope Pius XII said to a group of College graduates on June 20, 1941. "Will you not make yourselves the heralds of the Catholic truth? Will you not be the new apostles of the Gospel in the very midst of learned society and of the modern savants? Yes, this will be your apostolate, at the side of and in dependence on the ecclesiastical Hierarchy. But to carry out such a mission without danger to yourselves and yet with efficacy among others, it is necessary above all that there be no lack of equilibrium in your own minds and souls between your religious culture and your university

culture, general and special. Your knowledge of dogmas, in so far as it is permitted to illustrate them by reason, your knowledge of morals, of worship, and of the interior of Catholic life--must they not perhaps be raised to a level proportionate to your scientific knowledge in law, history, letters, or biology?

"And would it not be a formidable danger for you at the very outset in this maturing of your judgment, critical acumen and personal thought, if you should be content in matters of faith to remain, as it were, children, with only the ideas and proofs which you were taught in the course of your elementary studies? Faith through habit lasts only up to the day when, in the face of more serious difficulties, doubt arises; and in the struggle of a mind accustomed to the problems imposed by superior culture, the child in matters of faith has at hand only arms of inferior value--reasons and explanations insufficient to respond to and to defeat the assaults of temptation and to tranquilize the intellect. You must imitate the great Apostle Paul, who said of himself that when he was a child, he spoke as a child, he had the tastes of a child, he thought as a child. But when he became a man he put away the things of a child.

"Already you may have given up or forgotten the catechism, the supreme code of Christian faith and morals; but for your mission as a mature man in Catholic Action, religious culture more thorough and more personal becomes indispensable. In profane university circles your Catholic convictions will receive a hearing only if you make yourselves competent to present them and defend them frankly on the same grounds on which the thought of your interlocutors usually moves.

"Do not consent, university students and Catholic graduates, to be inferior to others in the palestra of scientific competency, of extent of knowledge, and of ability in the exercise of your

profession. For the honor of Catholic Action, to which you belong--force yourselves--in whatever direction your talent and ardor impel you, to make yourselves the best--the best students, the best professors, the best jurists, men of letters, doctors, engineers, naturalists, physiologists, and the best investigators of the matter and spirit of real individual and social welfare. This is required for the glory of the Master Whom you serve, God Omniscent, so that you may be worthy of Him in all things. This is required by the love that you must bring to your vocation, to your profession, to those who are your companions in the way which divine Providence has marked out for you."

It is obvious that no serious attempt to convince anyone of the truth of our religion can be made by you unless you are fully aware of the manner in which our religion can be so presented to an outsider and unless you are fully conscious of the fact that your faith is your most precious possession. You must be prepared to give a scientific answer to the question "Why should I be a Catholic?" To answer this question is the aim of scientific Christian apologetics.

The question "Why should I be a Catholic?" involves two others which are also fundamental. They are "Why should I profess any religion at all?" and "Why should I be a Catholic rather than an adherent of the Jewish religion, or one of the numerous Protestant sects, or even of one of the oriental religions?" By answering these questions this course easily and naturally falls into three great divisions: (1) the study of religion in general and the grounds of theistic belief; (2) the study of revealed religion and the grounds of Christian belief; (3) the study of the true Church of Christ and the grounds of Catholic belief.

Christian apologetics is a science which has for its purpose the explanation and defense of the Christian religion. It is a science because it is a

body of known facts organized in a systematic and logically complete manner. It presents reasons which show these facts to be true and certain.

Christian apologetics is a human science. It draws its facts from human sources, history and philosophy, and develops its proofs by unaided human reason. It does not call upon Divine Revelation for its fundamental proofs. It regards the recorded facts of Revelation as historical documents until they have been proved by reason to be the teachings of God. Briefly, Christian apologetics shows that the Catholic religion, in its essentials and in such individual doctrines as may be investigated by the mind of man, is reasonable, right and true; and that the arguments used against the claims of the Catholic religion are unwarrantable, unreasonable and fallacious. It shows that our religion, if it is to be accepted at all, is only to be received as the object of a testimony that is divine. The science of Christian apologetics gives unmistakable evidence that the Catholic faith was actually revealed by God Himself.

The motive of faith, the reason why we believe all the truths taught by the Catholic Church is not and can never be evidence, even the evidence of inference. Our beliefs rest on the word of God. We must believe many things which we cannot grasp nor demonstrate with our finite minds. The mysteries of religion, while above human reason and understanding, are not contrary to it. Faith and intellect are gifts of the one God and between them there is a perfect harmony. Hence, while it is possible for one to have many difficulties in understanding some of the truths of faith, we must not doubt, even provisionally, a single one of them, since they have God for their author.

This course, then, is not meant to convince you of the truths of your religion but to prepare you for the task of convincing others. It is not meant to rationalize your faith, for faith is a divine gift

far surpassing mere intellectual conviction. It is not concerned with proving isolated statements of doctrine. It is concerned with the credibility of Catholic doctrine as a whole.

Chapter I

THE NATURE OF MAN

As we look about us we see things--beings--which we classify as either living or not living. Some of the things we see possess life and some do not. We say that rocks, iron, books, desks, etc. are not living because they lack life. In the spring when we see buds coming forth in a tree we say the tree is still alive. We say a puppy or a kitten is lively; such a boy or such a girl is full of life and energy; that man or woman has great vitality. We have no difficulty in recognizing that beings which possess movement of a certain special kind are living, have life. We also notice that not all these beings have the same kind of life. A rose bush, a Japanese beetle, a gardener, are living things but each is essentially different from the other. We can distinguish three kinds of life: the vegetative life or that possessed by plants; the sensitive life or that which characterizes animals; and the vegetative, sensitive and intellectual life which is possessed by man. It is obvious, then, that there are beings which perform operations which mere matter cannot perform. They are, in plants, the functions of nutrition and reproduction; in animals, these same functions and those of locomotion and sensibility; in man we recognize the workings of intelligence and of will in addition to those functions possessed by plants and animals.

In like manner, when we see a dead tree, a dead dog, a dead man or woman we know that something which was present before is now missing; something which made us say it was alive. That something we call the Vital Principle. In man we call it the soul. We say, "When the soul leaves the body the

man is dead." The soul is what makes us feel, wish, think, reason, understand, choose one thing instead of another, love and serve God; that which helps us to distinguish good from evil, right from wrong, virtue from vice, business from pleasure. It not only builds and keeps in repair the body as the vital principle does in the plant; it is not only the principle of feeling and motion in the body as in animals; it is also capable of freely governing itself; of controlling, in large measure, the organism to which it is united and it has the faculty of being able to live apart from that organism. Thus man, endowed with such a vital principle, possesses intelligence and free will, two of the higher faculties of the soul, which are not possessed by animals. These faculties, which so obviously belong to us, have, nonetheless, been denied by some men. We shall now prove that they belong to the soul of man. Later we shall show that the human soul is also spiritual and immortal.

Man shows he has intelligence because he reasons, speaks, invents and is capable of perfection. He alone can form and conceive general, abstract, absolute ideas like the following:

Whatever is, is; whatever is not, is not.

A thing cannot be and not be at the same time.

Two things equal to the same thing are equal to each other.

Everything that happens has a cause.

The effect cannot be greater than the cause.

The whole is greater than any of its parts.

There is a difference between good and evil.

Those who do good merit a reward; those who do evil merit punishment.

He alone is capable of grasping the causes of phenomena which he perceives with his senses as, for

example, thunder and lightning. He, too, is the only one who can understand and recognize the beautiful, the true, the good. He alone learns new things which he can pass on to his children. In a word, man, of all the creatures on the face of this earth, is the only being who shows signs of reasoning. He can reason with a fellow man, he can argue with him. He knows all normal men are intelligent.

Animals cannot reason. Who ever reasons with an animal? Instead of reason, animals possess instinct; i.e., "a blind, spontaneous impulse which is not the result of reflection, but of organization." The animal has the power of knowing only those things which are acquired through the senses: smell, taste, etc. His faculties do not extend beyond the sphere of the sensible, the concrete, the individual. He is incapable of forming abstract ideas, general conclusions, from the information obtained through the senses. The instinct of animals is diametrically opposed to the freedom man possesses and which we shall prove presently. Instinct is unconscious of the good it produces; is infallible; is stationary; it does not admit of progress; is uniform in individuals of the same species. Bees build their hives today as they did in the days of Solomon and the habits of the animals described by Aristotle are still the same today. Late every spring, instinct urges the mightiest salmon, the Chinooks, back from the ocean to the tributaries of the Columbia River where they themselves emerged from eggs four or five years earlier. They do not end their long journey until they spawn; they do not spawn until they reach the shallow, gravelly creeks in the mountains; and after they spawn they die. Ever since man can remember these salmon have spawned in the head waters of the Columbia River. The sand-wasp, before its death, paralyzes a worm and leaves it as food for its young just as its species has done for centuries. This operation shows remarkable surgical skill. Each sand-wasp exercises this skill without training. Its instinct guides it infallibly.

The final proof that the animal does not think, i.e., that he does not reflect, judge, or reason is the fact that he invents nothing and is a stranger to every moral and religious idea. Religion, science, art, civilization, education, progress, everything which supposes the use of reason is beyond the intelligence of animals. Animals show by their actions that they do not think and by their lack of action that they cannot think.

Man possesses, besides intelligence, free will. The soul of man is free; i.e., it has the power of choosing, of deciding between several possibilities. Free will in man is a fact which every one with an unbiased mind can easily recognize to be his own priceless possession. Even the few who deny liberty of action to men freely choose to do so. For most people the fact that they can do one thing instead of another is so evident that it never occurs to them to doubt that they do so freely. Every college student knows that at times he must decide between remaining at home and studying, and going to a dance. Whichever he chooses he does so knowingly and willingly. In times of temptation each one recognizes that he is free to sin or not; his will is his own. The mere fact of the existence within ourselves of the consciousness that we possess free will is sufficient proof that we are free. However, the fact of free will in man can be shown from the existence of the moral law and by the universal consent of men.

The moral law obliges us to act according to right reason and to avoid those actions which are contrary to it. But one is not obliged to do the impossible. Hence, the moral law presupposes that we are free to keep it or not to keep it; i.e., we have the power to do good and to avoid evil. Suppress the free will of man and the words duty and responsibility, virtue and vice, merit and demerit, peace and remorse of conscience, lack meaning. How can one do his duty if he is not free to do so? How can he be held responsible for his actions if he is

not free to act as he pleases? How can he practice virtue if he cannot avoid sin? How can we reward good actions when it was impossible to do evil? Thus, the fact that the moral law exists is proof that man is free.

The belief of men in their right to freedom is universal. It is the one thing for which they are willing to fight and die. The belief of all men in their liberty is manifest in their language, their conduct, in their social and political institutions.

Words are used to convey ideas. The word, liberty, or its equivalent, has been found in every language. Hence, everywhere men possess the idea of liberty.

Men make promises among themselves; they bind themselves by contracts; they beg; they exhort; they advise; they even threaten one another to make them act in a certain desirable way. We would not act in such a manner if we did not recognize that men are free. Deny will and the above actions become absurd. We do not plead with a fire to stop burning, or a gale to stop blowing, or the sun not to set, because these things do not possess free will. We do not make contracts with dogs, or cats, or any animal, because they too lack free will. Thus, by their actions, their conduct, men acknowledge that they are free to choose between several possibilities.

Every social group and all societies possess a code of laws and men charged with the duty of seeing that they are observed. Tribunals are instituted to punish infractions of the law. But if man is not free, punishment is unjust. A thief is no more guilty of theft than your dog when he steals meat off the kitchen table; a murderer no more deserving of punishment than the cat who kills a mouse; one who practices birth control (prevention by artificial means) no more sins against nature than the sword tail fish that eats its young. Deny free will and penal institutions become unjust.

In politics the people recognize their freedom and cry out against despots and unjust rulers.

Here, in America, we exercise our freedom by voting for whom we please, by keeping a free press, by practising any religion we think is the true one.

Thus, it is obvious from the universal consent of men that man possesses free will; i.e., the power of choosing among several possibilities.

That man possesses free will is denied by fatalists and determinists. The former say that a superior power decrees fatally all events without any regard to human liberty. The latter say that we are determined to act under the irresistible influence of the strongest motive; that the will is a balance that is moved fatally as by weights, that is, by the motives or reasons for acting.

To admit such errors is to say that there is no longer good or evil, that laws are absurd, and that God alone is the cause of evil.

The Nature of Man's Soul

The soul of man is a spiritual and immortal substance. Before showing it is spiritual and immortal we must show that it is a substance. Now a substance is something which exists in itself and by itself (in se et per se), while an accident is something which must adhere to some subject for existence. Thus, for example, a shell is a substance while the color or hardness or weight of it is an accident. We cannot conceive color or hardness or weight existing alone without a subject. From a consideration of ourselves we must conclude that our soul is a substance. We think. We love. We desire. We dream. Now we cannot conceive these operations without the soul. They do not exist of themselves anymore than grayness or hardness does. They proceed from a principle and they come and go. Their source remains the same and we think and speak of it as existing in itself and being the cause of these mental states. The acts of the soul are manifold and passing, while the soul is one and permanent. Therefore, the human soul is a substantial principle.

The soul of man is a spiritual substance. The spirituality of the soul includes simplicity but not vice versa. The soul of the brute beast is said to be simple but not spiritual. We say the soul of man is a simple substance. That is, his soul has no extension; neither is it composed of material parts. We reach this conclusion from the fact that it has ideas which are simple in their nature. For example, we have ideas of truth, justice, beauty and virtue which cannot be divided into parts. Such ideas as these cannot proceed from a material principle. Suppose the idea of beauty came from, say, the brain. It would have to be diffused over the whole brain, or it would have to be complete in each part or atom of the brain, or it would have to be confined to one part of the brain. Now it cannot be divided or diffused over the entire brain because the idea of beauty is simple; i.e., immaterial, without extension. Neither can it be complete in each part or atom of the brain because it contradicts our experience. We would have to have as many ideas of beauty as there are atoms in the brain. The third supposition was that the idea beauty be confined to one part of the brain from which it emanates. If this part of the brain is divisible we are back to the above two suppositions. If it is not divisible we have proved what we wished to state. Namely, the source of simple ideas, the human soul, is an indivisible substance or a simple principle.

As we stated above, the human soul is a spiritual substance. A spiritual substance is something which subsists of itself and in itself, and independent of matter performs its own specific actions or operations. We shall show that the soul is a spiritual substance because it has actions which transcend all the powers of matter; that it understands immaterial things, that it understands sensible things in a universal and immutable way.

The human soul can do things which transcend all the powers of matter. Each one of us, one time

or another, examines his conscience. That is, each one of us can by self-reflection enter into his very soul. We are conscious that the principle or I which is thinking is the same identical I which is the object of thought or cross-examination. Or again, as we have shown earlier, we can will or not will certain things. By these actions the soul covers itself and acts upon itself, which actions are entirely opposed to the nature of matter. Consider, for example, a piece of paper. We can place one part of it over another part but we cannot place the whole piece over itself. One atom or molecule or electron may act upon another but never upon itself. In self-reflection, in examining one's conscience and in willing, we have the soul covering itself and acting upon itself. Hence, we conclude, that since the soul has operations which are opposed to the nature of matter and transcends its powers, it is spiritual.

The soul understands immaterial things. We can speak about spiritual things. We have some concept of them for no one can speak of things entirely unknown. Now a substance which can do such things must be essentially spiritual. The nature of the action reveals the nature of the cause; a being cannot give what it has not got, otherwise, we would have an effect without a cause. Therefore, since the soul understands spiritual things it must be spiritual.

The human soul understands sensible things in a universal and immutable way; in a supersensible way. The soul gets from material things simple, abstract, universal ideas. For example, I look at a watch. It is material and changeable. It is impressed on my imagination. The soul takes out of that watch a universal idea--the idea of a watch, a time-piece, in general. The idea remains the same and corresponds to all material watches or time-pieces. This is what is meant by understanding things in an immaterial or spiritual manner. Consider another example of an abstraction. The number 7. What is it? It is an abstraction drawn from

considering seven sticks, seven pebbles, seven men, seven branch candlestick, etc. It is a universal idea applicable to any seven things. The power--the soul which is able to do this is truly spiritual.

We have shown that the human soul is a spiritual substance. We now intend to show that it is immortal. When we say the soul is immortal we mean that it will never cease to live. Even after the body and soul have been separated by death the soul will continue to exist. The fact of the immortality of our souls is of the highest interest and importance to each one of us. It is this property of the soul which helps us to endure the aches and miseries of this life patiently and which encourages us to keep the moral law.

"For who would bear the quips and scorns of time,
When he might his quietus make
With a bare bodkin?....
But that the dread of something after death,
Makes us rather bear those ills we have
Than to fly to others we know not of?" (Hamlet
iv, 2)

That principle in each and every human being which thinks, knows, wills and desires, which makes a man of each one of us and distinguishes us from the rest of God's creatures will live on in another world. We conclude this for the following reasons: (1) the human soul is an incorruptible substance; (2) the human soul cannot be annihilated either by itself or any other created being; (3) a sufficient sanction of the moral law demands a future life; (4) the desire of every human being for perfect happiness argues a future life; (5) the absurdity of the opposite proposition shows that man must be immortal.

The human soul is an incorruptible substance. We have shown that the soul is a simple, unextended substance. Hence, unlike material substance, it is

not made up of parts and cannot, therefore, like them come to nothing by the dissolution of its parts. It will not by disintegration cease to be. Since it is also a spiritual substance, independent of the body for its specific actions, it will not be destroyed in the destruction of the body. That is, because it is spiritual it is capable of existing and acting independently of the body. Hence, the soul, having by its nature no germ of dissolution is intrinsically immortal.

The human soul cannot be annihilated by itself or by any created thing. Annihilation is the reduction of something to nothing. An act of a creature can only change the material upon which it operates. It cannot cause the thing itself to disappear entirely. This is what is meant by the scientific principle, the conservation of matter. Matter can be changed but not annihilated. Annihilation is possible, theoretically, only by the withdrawal of the sustaining or conserving power of God. However, we need not fear that God will annihilate our souls. God made our souls intrinsically immortal and He will not, by an act of His power, contradict His wisdom. However, to be absolutely certain of the immortality of our souls we need a Revelation. That, Almighty God, in His infinite goodness and mercy, has granted us: "Blessed are they that dwell in thy house, O Lord: They shall praise thee for ever and ever" (Ps. 83); "And night shall be no more: and they shall not need the light of the lamp, nor the light of the sun, because the Lord God shall enlighten them, and they shall reign for ever and ever" (Apoc.); The wicked "shall go into everlasting punishment; but the just into life everlasting." (Matt. xxv, 46).

An efficacious sanction of the moral law demands a future existence. Our conscience tells us that whatever good we do merits a reward and whatever evil we do deserves punishment. This reward or punishment constitutes the sanction, the guarantee, that the moral law will be kept by all men. It is evident

from personal observation that the good do not receive a sufficient recompense in this life and that the wicked do not receive sufficient punishment for their bad deeds. How many good people suffer temporal crosses and affliction whilst wicked people, often the cause of these sufferings, have all that the world can give! An infinitely just and merciful God cannot permit this forever. He cannot allow those who break the laws of nature and violate His precepts to be better off and happier than those who keep His commandments and make sacrifices for His honor and glory. We must, therefore, admit that there is another life where these inequalities will be set right.

The desire of perfect happiness is an argument for a future life. No one will deny the fact that man desires to be perfectly happy. His natural aspirations show that he seeks absolute good and infinite happiness. The philosopher, the artist, the saint are never fully satisfied with their achievements. Life is not long enough to do all that one wants to do. The history of man is filled with his yearning and striving after happiness. St. Augustine felt this very deeply when he wrote: "Our hearts were made for Thee, O God, and they cannot rest until they rest in Thee." Furthermore, in order to be perfect, happiness must be of unlimited duration. Since this desire cannot be satisfied in this life, it is a strong proof that the soul, created by God with such yearning for perfect happiness, must be immortal.

The absurdity of the opposite proposition proves the immortality of the soul. If man is not immortal he is the most unfortunate and the most neglected of all beings. The brute, created with instincts which seek only a limited end, attains the end for which it was made here on earth. It is repugnant to the wisdom and goodness of God that the most perfect of His creatures, the one made by Him to rule the world, should be at the same time filled with aspirations which can never be realized unless

he is immortal. Thank God we are not beasts. We are men--and we are immortal.

Relations Between Soul and Body

The union between the soul and the body is not an accidental union such as that which exists between a rider and his horse, or a pilot and his ship, but a personal and essential union from which results one single human nature, one single person having only one ego.

Modern materialists have identified the soul with the brain. This theory is easily refuted by the arguments we have already given concerning the spirituality and simplicity of the soul. Although the soul cannot be identified with the brain, nevertheless, the soul depends on the brain for the material which it interprets. It is a fundamental axiom in philosophy that there is nothing in the mind which was not first in the senses. We might compare the function of the soul to the activity of a newspaper editor. Without the information supplied by his reporters, he would have nothing to work on. However, the newspaper could not function without his intelligent direction. In the same way the soul receives its knowledge from the senses, but acts on it as it judges fit.

"Among the various activities of man, we may distinguish three classes of phenomena. The lowest are those phenomena in which man differs in no way from the animal; the highest are the phenomena which are the results of the spiritual part of the soul; between those two regions there is a vast region of phenomena which belong to the body, are performed by a bodily organism, and yet could never be performed by it unless that organism had been elevated or leavened by the presence of a spiritual substance, the soul.

"Some instances of these various classes of phenomena are given here. Bodily pain,

growth, assimilation-powers, sensation, passions of anger, jealousy, sadness, belong to the first class; they are common to man and to animals.

"Abstract thought, such as mathematical or metaphysical thought, free will, conscience, in the sense of its being the imperative of duty against the allurements of pleasure belong to the third, the highest region.

"The middle region is a class of phenomena that extends over much that fills the human life. Sentiment, the appreciation of beauty, the readiness to see things, and act in the occurrences of every moment, are all matters that belong to the brain elevated by the presence of a spirit. The animal is not capable of them because they are too high for it, nor could the spirit perform them, because they are not immaterial operations."¹

Human Personality

A person is an individual substance with a rational nature. An individual substance is a complete substance to whom is attributed everything that he experiences or does. Personality requires above all things reason and freedom of will. Man is a person since he possesses at the same time a proper individuality and a rational nature.

Personality does not consist in the soul alone, still less in consciousness and memory; but in the human substantial ego resulting from the union of soul and body. The idea of personality is of the greatest importance. To take it away from man would be to deprive him of his dignity, his responsibility and his merits.

The study of the origin of man and the theory of evolution will be considered in the next chapter.

1. Dom Anscar Vonier, The Human Soul, pp. 21-22, 3rd ed.; Burns, Oates and Washbourne.

Chapter II

THE EXISTENCE OF GOD; HIS ATTRIBUTES AND WORKS

We have seen that man is a creature composed of body and soul. We have shown that he is a rational creature, endowed with free will; that his soul is a spiritual and immortal substance. As rational, intelligent beings, we quite naturally ask ourselves "Who is responsible for our existence and that of all the other beings we see about us?" It is a natural step from a consideration of the things about us to rise to the knowledge of one only true God. In these times men live whose chief interest in life is to do away with God. They deny His existence and strive by all the means in their power to remove Him from the lives of men, not by force of reason or intelligent discussion, but by boycotting Him from all public functions, from schools, from newspapers, magazines and radio, and by confining in concentration camps the men and women who heroically give their lives that mankind may have a knowledge of a loving Father, who is their God, and a happy hope that, after this life of misery, suffering and despair, they may expect eternal rest, peace and love in the mansions of heaven.

It is our intention in this chapter to show how, with reason alone, it is possible to prove the existence of God. To all men of good will His existence is intuitively evident. To all men the fact of His existence can be proved by the light of human reason. But "There are none so blind as those who will not see."

It is convenient to define certain words before proceeding with the proofs of God's existence. One word is cause and the other is contingency.

By cause we mean the principle of a new

existence; that by which a thing is or is done. There are four kinds of causes: (1) efficient cause, that which by physical action gives existence to an effect; (2) material cause, or matter; that out of which a thing is made; (3) formal cause, or form, that which intrinsically constitutes a thing in its species; (4) final cause, or end, that for the attainment of which the efficient cause acts. The efficient cause of a statue is the sculptor; the material cause is the wood, marble, or other material he used; the formal cause is the reproduction of the figure which the sculptor wished to make; and the final cause is glory or gain.

The word contingent comes from the Latin *contingere*, meaning to happen, to come to pass; that which is liable but not certain to occur; that for which it is possible either to be or not to be. Contingency is the possibility that a thing be or not be.

The proofs of the existence of God are all based on the principle that everything that has not the reason of its existence in itself must have it in something else. We ultimately arrive at something which has in itself the reason of its existence. The proofs based on this principle are divided into physical, metaphysical and moral proofs.

The physical proof is based on the fact that there is order in the universe. Who can consider the universe and behold its order, precision and regularity without recognizing the hand of a Wise Designer? Common sense tells us that the earth, the sun, the moon, the stars and all the wonderful things we notice about us must have been made by some one. It is absurd to think they were made by no one out of nothing or that they are the result of chance.

If we go to a jeweler to buy a watch, we ask the name of the maker for we know someone with intelligence had to make it. If we buy a cake from a baker, we know that the flour, butter, eggs and whatever else is needed to make it did not just get

together by accident. We know the baker intelligently and carefully arranged the proper ingredients to bake the cake. Similarly, since we see order, method, design in the universe we say an intelligent being planned this and sees that everything tends toward the end for which it was intended. It is not by accident that "any particle of matter attracts any other particle with a force proportional inversely to the square of the distance between them, and directly to the product of their masses." Nor is it chance that there is total absence of lawlessness or chaos in the universe even though every material body in motion causes motion, however slight, in all the others and all of them are going in different directions at varying rates of speed.

"We see," says St. Thomas, "beings destitute of intelligence; viz., physical bodies, tending to an end; for they always, or at least very often, so move as to attain the best effect. It is, therefore, not by chance, but intentionally, that they attain their end. Now, things without intelligence attain their end only under the direction of an intelligent being, as in the case of an arrow shot by a hunter. Therefore, there is an intelligent being that conducts things to their end, and this being is He whom all men call God." (Sum. Theol. I. q. a. 3.).

Let us consider several metaphysical proofs of the existence of God. All things in this world are contingent. That is, it was possible for them not to exist. Hence, existence does not belong to them necessarily. Therefore, they depend for their existence on someone else since they do not exist of themselves. This being on whom all other beings depend is necessary. For if the being from which contingent beings get existence were itself contingent, it would have the reason of its existence in another being, this in turn in another and so on ad infinitum. We must then, admit a being having in its own essence the reason of its existence. This necessary being is God. This metaphysical proof is based on the contingency of things.

It is evidently impossible to be at the same time existing and not existing. Now, no being can give itself existence. To give itself existence it must already exist and to receive existence it must be in a state of non-existence. Consequently, whatever receives existence depends on the being which gives it its existence. This being is its efficient cause. If this cause is itself contingent, it demands an efficient cause for its existence and so on ad infinitum. This type of contingency is manifest in plants or animals which propagate its kind. We must, evidently, arrive at a first efficient cause. Otherwise there would be no efficient cause and nothing would be produced. The first efficient cause is God.

Moral proofs are based on the nature of man as a free agent. The principal moral proofs of the existence of God are drawn from the universal consent of men and from the moral law.

Abraham Lincoln stated a truism when he said, "You can fool some of the people some of the time, but you cannot fool all the people all the time." If there is no God all men have been fooled for a very long time. "There is no nation so uncultured and so barbarous as not to know that there is a God, though it may not know His nature." (Cicero). "But ask now the beasts, and they shall teach thee: and the birds of the air, and they shall tell thee. Speak to the earth, and it shall answer thee: and the fishes of the sea shall tell. Who is ignorant that the hand of the Lord hath made all these things?" (Job xii, 7-9).

It is axiomatic that a universal belief in an object that is easily known, is very important and contrary to the passions and inclinations of man, must be true. Such a universal belief, in order to be held by rational beings, must be founded on intuition or reason. Such a belief is that of mankind in the existence of God. It has for its object a truth easily known, very important and which causes

man to control his evil inclinations and passions. It is a truth easily known because men naturally, without difficulty, attain to some knowledge of a man from his work, of a creator from his creatures. "All men are vain, in whom there is not the knowledge of God; and who by these good things that are seen, could not understand Him that is, neither by attending to the works have acknowledged who was the workman." (Wisd. xiii, 1).

It is a very important truth because without it nothing can be explained; with it everything is explained. "If there were no God, we would have to invent one." (Voltaire).

It is of the highest interest to man because his conduct will be regulated by his belief or disbelief in the existence of God. This truth is contrary to the passions of man because sin tends to remove from the mind of the habitual sinner the thought of this Witness to his evil deeds who is a just Judge and the Avenger of vice.

Therefore, this general, universal belief of mankind in the existence of God is a proof that He exists since it must be true.

All men acknowledge that they are bound by a moral law, which commands them to do certain things and forbids them to do others. At all times and in all places men have held the same fundamental views on justice, honesty, right and wrong. Our own conscience testifies to the existence of a law according to which it judges one action as good and another bad; one right, the other wrong. According as we keep or break this law, we experience happiness or remorse. Therefore, our reason tells us that there must be a lawgiver who obliges us to do good and avoid evil; who is a witness to all our actions; who is an infallible judge; who rewards good and punishes evil. This universal lawgiver, witness and judge is God.

People who either deny or place in doubt the existence of God are called Atheists. There are

such people in the world today. In fact, there is in existence an association founded for the purpose of spreading atheism. It is the Godless Association with its headquarters in Moscow. The following is a manifesto released by this association early in 1940:

"The twelfth hour of the struggle against religion in Europe and Southeastern Europe has struck. The victorious Red Army has marched into Poland. Our troops will carry on and will take with them proudly the banner of the Atheist movement. The struggle against religious faith now enters a decisive stage. Supported by the bayonets of the Red Army, the fighting godless are moving nearer the hour of their great success in Europe and Southeastern Europe. While marching further on westward, they will have to consider the Nazi Reich as a territory of transit for the godless movement. Hitler's Reich will hardly offer any resistance to the Atheist movement, for more than ever today do they depend on the help and the support of the Soviet Union." (Cath. Mind, Feb. 8, 1940).

Why should any one be an atheist? What are the causes of atheism? The catechism says: pride of intellect, which refuses to acknowledge any supernatural authority in spiritual matters, and corruption of heart, resulting from an immoral life, are the principal sources of atheism. I can see no other possible causes producing sincere atheists. "Nobody denies God's existence save one whose interest it is that there be no God." (St. Augustine).

If there is no God there is no one to whom they must render an account of their actions. They may sin and live as animals if they so desire. They can cause unemployment, wars, persecutions, low wages, bad housing, charge exorbitant prices for food, clothes, etc. They can kill the sick, rob the poor

and in general, enslave and cause untold suffering to others without fear of punishment in this life because of their power and without fear of that to come because they deny there is a God. The fools! Do not they know that to deny God's existence will not put Him out of existence? To deny there is a street in New York City called Broadway will not remove Broadway from the City. No wonder Scripture says: "The fool hath said in his heart: There is no God. They are corrupt and are become abominable in their ways." (Ps. xiii, 1).

Let us, in an orderly manner, consider some of the consequences of atheism.

Atheism ruins morality. If there is no God, there is no one to whom we must render an account of our actions. Remorse of conscience is foolish; the peace of conscience we possess because of good living is worthless. No God--no heaven, no paradise, no justice. No God--no hell, no punishment for evil deeds, no justice. Might makes right and God help the poor.

Atheism ruins the dignity of man. If there is no God man can no longer be said to be made to His image and likeness. Instead of having him look upward toward heaven, instead of considering him just a little less than the angels, atheists cast him to the earth and condemn him to be the most miserable of creatures, of no more importance than animals; their equals in everything but misery.

Atheism ruins the happiness of man. Man, a being of infinite desires and aspirations, hopes to have them fulfilled in another life. He knows only too well that this life is too short to do all he desires to do to make him happy. Doing away with God makes another life impossible. Thus, atheists condemn man to know that he cannot attain perfect happiness during this life and there is no other to look forward to.

Atheism ruins social order and government. All society rests on these principles: (a) the right

to command in those who govern; (b) the duty of obeying in those who are governed. But who has the right to command any one of us to do anything? We are free beings. We can do as we please. Atheists will remain subjects only as long as they cannot seize power to rule. They will continue to rule only as long as they can keep their subjects in control by force. We, who believe in God, recognize that all true authority comes from God and, therefore, must be obeyed. If there is no God, we need not obey for without a God there is no one with authority.

Atheism does not satisfy the intellect. Not being able to refute the arguments in support of God's existence nor establish valid reasons for denying it, atheism fails to beget in its adherents a firm conviction. It is absolutely impossible that any direct positive proof can be brought against the existence of God.

The Nature of God

By the nature or essence of a being is meant that by which a thing is what it is, that without which it would not exist.

In this life we do not see God and, therefore, we cannot know the divine nature as it is in itself. We can, however, know Him from His creatures. In heaven we shall see God as He is in Himself. Nevertheless, even then we shall not know Him perfectly, because He is infinite in His essence and perfections, and our intelligence is always limited. "We see now through a glass in an obscure manner; but then face to face." (1 Cor. xiii, 12).

Some philosophers have maintained that it is impossible for man to know what God is because our intelligence, being relative, finite and imperfect, can conceive only the relative, finite and imperfect. This objection has no real weight. From the fact that our intelligence is imperfect and finite, the proponents of this theory would have us conclude that we cannot know God at all. Obviously, the conclusion does not follow from the premise. It is

possible for us to know God at least imperfectly, just as we know that an intelligent person planned the bridge we are crossing; that a skillful cook made the cake we so enjoy; that a careful clerk keeps the books of a firm, etc. In other words, from the works of God we can gather something of His nature just as from the works of a man we can infer some of his characteristics as, for example, intelligence, neatness, orderliness and honesty.

From a study of God's creatures we are able to know some of His perfections. These perfections we attribute to Him as being proper to Him. For this reason they are called attributes of God or Divine properties. The divine attributes are not really distinct among themselves nor from the divine essence because God, by reason of His simplicity, has no kind of composition. However, due to the weakness of human understanding, which cannot describe an infinitely perfect being by a single concept, we must form several distinct concepts which express, in an imperfect manner, some of the divine perfections. These perfections are generally divided into absolute attributes and relative attributes. Due to lack of time and space, we must content ourselves with defining these attributes without giving a detailed explanation of them.

The Absolute Attributes

The absolute attributes are those that are predicated of God considered in Himself. The principal ones are infinity, unity, simplicity, independence, immutability, eternity, immensity, intelligence and will.

By the infinity of God is meant that attribute in virtue of which He is limited neither in His nature nor in His perfections. If God were limited, He would be limited either by Himself or by some other being. In the first case, He would be His own maker; this is self-contradictory. In the second He would not exist of Himself.

By the unity of God is meant that attribute in virtue of which there is but one God, and there cannot be many gods. If God had equals, He would not be sole master and He could not be the greatest being conceivable.

The simplicity of God is that attribute by which God is not only incorporeal, but absolutely without composition of any kind. In God all perfections are identical with one another and with the divine essence. If in God there were entities distinct from one another, each of these would necessarily be finite or limited; now the finite, added to the finite, could never produce the infinite.

The independence of God is that attribute by which He is self-sufficient. He has need of none, since He is Being existing of Himself, infinite and perfect.

That attribute in virtue of which God does not change nor is subject to change, is called His immutability. To change is to acquire or to lose. God, being infinite, can acquire nothing because He possesses all things; and He can lose nothing, because He would then cease to be infinite.

By the eternity of God is meant that He has neither beginning nor end, nor succession in His life. If God had begun to be or could cease to be, He would not exist necessarily, and if there were succession of instants in Him, He would not be immutable.

The immensity of God is that attribute by which He cannot be circumscribed by place, is substantially in each and everything, and can be in an infinity of possible worlds. "We should not conceive of the divine immensity as a sort of infinite extension. We should conceive of God's presence everywhere as we conceive, for example, the truth 'twice two equals four' everywhere. This truth is independent of all limitations of time and space. It is whole and undivided everywhere. Without change it would be present to the minds of ten thousand

worlds if they should be created this moment. It would receive them in its presence rather than they it and would be no more bounded by their limits than it was before. Now in place of this abstract ideal truth, say the same of the concrete substantial truth, God, and you will have a true concept of His immensity."

The intelligence of God is not distinct from His science: (1) it is eternally in act; (2) it is infinite in its object; for God knows Himself perfectly and He knows all other beings whether actually existing or only possible; (3) it is perfect in its mode of knowing; for God knows all things by a single act of intuition.

The will of God is not distinct from His love: (1) it is eternally in act; (2) it is infinite in its object, which is the sovereign goodness; (3) it is perfect in its mode of willing or loving; for it knows neither hesitancy nor weakness.

The Relative Attributes

The relative attributes are those that belong to God as Creator of the world. The principal relative attributes are holiness, justice, veracity, mercy, omnipresence, wisdom, goodness, and omnipotence.

The holiness of God is that attribute in virtue of which He has infinite love for what is good and infinite hatred for what is evil.

The justice of God is that attribute in virtue of which He rewards the good and punishes the wicked.

The veracity of God is that attribute in virtue of which He is neither capable of deceiving nor of being deceived, and is a witness worthy of the most absolute faith.

The mercy of God is that attribute in virtue of which He pities our miseries and generously pardons us when we repent.

Omnipresence, or ubiquity, is the attribute

by which God is everywhere. Omnipresence is the actual exercise of the attribute of immensity in the created world. Even before creation God is immense; after creation He is also omnipresent.

Wisdom is that attribute in virtue of which God always proposes to Himself ends worthy of His perfection and takes the best means to realize those ends.

The goodness of God is that attribute by which God does good to His creatures.

The omnipotence of God is that attribute by which God can do all possible things.

The power, wisdom and goodness of God are particularly manifested by the creation of the universe and all it contains, and by the Providence of God.

The Works of God

Creation is the act by which God makes out of nothing whatsoever beings He pleases. To make from nothing means to cause beings to pass from a state of non-existence to that of real existence. When we say creation is the act by which God makes beings out of nothing we do not wish nothing to mean matter, but the absence of matter as an element from which created things were produced. Early pagan philosophers believed that the world was made from pre-existent, uncreated matter, by God. They acknowledged God to be the architect but not the creator of the world. We know from Revelation that their belief was erroneous. Reason tells us that God's power would be limited if it required pre-existent matter for the production of things. This, of course, cannot be true since God is omnipotent. The idea of matter existing necessarily is contradictory. Matter is contingent since it was possible for it not to exist. Hence, it does not exist necessarily. Therefore, it depends for its existence on some non-contingent being which brought it into existence. Hence, we conclude the world was created by God.

If one should say that matter is not contingent he would have to admit that it exists of itself and, consequently, of necessity. It must then be infinitely perfect, absolutely simple and immutable. (See the attributes of God.) This it is not as is manifest in the world about us. It is limited, compound and changeable as must have been the original matter itself of which it is composed.

The Church teaches us that "God, by His goodness and omnipotence and by His sovereignly free will, made from nothing in the beginning of time, two kinds of creatures, spiritual and corporeal; i.e., the angels and the world; and afterwards man, who formed of a body and a soul, participates in both these natures." (Vatican Council, Const. Dei Filius, Chapt. 1).

God made the world of His own free will. He was not obliged or forced to create it. This is easy to show if we consider the nature of God and the nature of the world.

God is infinitely perfect and sovereignly happy. There is nothing that can augment His perfection and His happiness. Consequently, since the world is not necessary to Him, He wished it and created it freely. Let us remark that our world is not the only possible one; there are an infinity of them which have not been and which will not be created. But, if creation were necessary to God, if He were obliged to create, He could not refrain from bringing them into existence.

From the fact that the world is contingent it has no say as to its existence or non-existence. Its creation is, therefore, the effect of the free will of God. The only reason one can assign to creation is the divine goodness. Because God is good He wished to communicate His goodness to some beings distinct from Himself. Since He is infinitely wise He had to propose to Himself in creation an end worthy of Himself. The end proposed would have to be the highest possible. Consequently, He could

propose to Himself no other end than sovereign goodness and this is Himself. In other words, God made us to know Him, to love Him, to serve Him, and thereby attain to the happiness of heaven. As everything comes from Him so everything should be returned to Him. "I am Alpha and Omega, the first and the last, the beginning and the end." (Apoc. xxii, 13).

"If any one does not confess that the world and all it contains, both spiritual and material, has, as to its whole substance, been drawn by God from nothing; or if he say that God has not created the world of His free will free from all necessity, but that He created it necessarily, and of the same necessity as that by which He loves Himself: or if he deny that the world has been created for the glory of God, let him be anathema." (Vat. Council, Const. Dei Filius c.1.5).

The following account of the creation of the world was written by Moses and is contained in Chapters 1 and 11 of the book of Genesis. In Chapter V we shall show that the Scriptures are trustworthy historical documents. It is as historical documents that we are quoting them now. At the outset we must make it clear that Moses did not propose to teach the Hebrews science. His style is not that of a scientist. He always writes in a popular manner and in harmony with the ideas which were common then of the universe.

"In the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep; and the Spirit of God moved over the waters.

"And God said: Be light made. And light was made... And He divided the light from the darkness. And He called the light Day and the darkness Night: and there was evening and morning one day."

"And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those

that were above the firmament...And God called the Firmament Heaven: and the evening and morning were the second day.

"God also said: Let the waters that are under the heaven be gathered together in one place: and let the dry land appear... And God called the dry land, Earth; and the gathering together of the waters, He called Seas.... And He said: Let the earth bring forth the green herb, and such as may seed, and the fruit-tree yielding fruit after its kind, which may have seed in itself upon the earth... And the evening and the morning were the third day.

"And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years...And God made two great lights: a greater light to rule the day, and a lesser light to rule the night: and the stars...And the evening and morning were the fourth day.

"God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales and every living and moving creature, which the waters brought forth, according to their kinds, every winged fowl according to its kind...And the evening and morning were the fifth day.

"And God said: Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth according to their kinds. And it was so done....

"And He said: Let us make man to Our Image and likeness: and let him have dominion over the fishes of the sea and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to His own image: to the image of God He created him: male and female he created them. And God blessed them, saying: increase and multiply, and fill the earth, and subdue it, and rule over the

fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth...And God saw all the things that He had made, and they were very good. And the evening and morning were the sixth day.

"God....rested on the seventh day from all His work which He had done. And He blessed the seventh day and sanctified it."

We may consider the work of the creation of the universe as having been done in three parts or phases. The first is the creation of the elements of matter. This is creation properly so called. The second phase is the bringing of order out of chaos by separating light from darkness, the waters under the firmament from those above it and the earth from the seas. The third phase is the ornamentation of the earth. It contains the production of plant life, the making of the sun, moon and stars, and the creation of aquatic life, animals and, finally, man, the masterpiece of terrestrial creation. "The human body is a masterpiece of divine power and wisdom in its admirable structure, in the diversity and delicacy of its organs, in the multiplicity and harmony of its operations. It is distinguished from the body of an animal by the fact that man walks erect, his face looking towards heaven, whither his destiny calls him, while the brute, made for man's service, moves from place to place with its head inclined toward the earth." (Dogma)

"What a piece of work is man, how noble in reason, how infinite in faculty; in form and moving how express and admirable; in action how like an angel; in apprehension how like a god; the beauty of the world, the paragon of animals." (Hamlet)

According to the divine plan irrational creatures are subordinated to man. They are not the equal of man. "Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they?" (Matt. VI, 26). Since man is to have dominion over all

creatures that move upon the earth, it is necessary for us to consider how he is to use his domination over creatures. Obviously, since he was created for the glory of God everything he does should tend toward that end. That is, he must make use of creatures to know, love and serve God. Hence, it is his duty not to place his entire happiness in any creature but to use them as a means to rise to God.

"Whether you eat or drink, or whatsoever else you do, do all things for the glory of God." (1 Cor. x, 31).

After creating this universe the work of God was not completely finished. He has to preserve the work of His hands. Creatures can no more preserve their existence than they can bring themselves into existence. They are always contingent beings and require, therefore, for their continued well being an act similar to that which brought them into existence. The work God does in preserving this universe may be called a continual creation.

Origin of Man

In simple, expressive language the Book of Genesis tells about the creation of the world. Certain truths concerning man's creation are made undeniably clear. These are: 1. The existence of a personal Creator. "And He said: let Us make man to Our image and likeness...And God created man to His own image; to the image of God He created him; male and female He created them." (Genesis I, 26-27). 2. The descent of all mankind from a single father and mother, Adam and Eve. "And Adam called the name of his wife Eve: because she was mother of all the living." (Genesis III, 20). 3. The soul was directly created by God and infused into the body. "And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul." (Genesis II, 7).

The Bible was not written as a technical scientific treatise. For instance, the Scriptures

do not attempt to establish the age of man; the recorded genealogy of the Patriarchs is by no means continuous. Only the prominent Patriarchs descended from Adam are mentioned in establishing the common parenthood of all mankind. Therefore the anthropologist is free to pursue his study of the age of man from fossil remains. Some scientists assume the age of man to be 150,000 years, while others maintain that this estimate is too high and assert that 15,000 years is the utmost age of man. This is a purely scientific controversy.

Towards the end of the nineteenth century the discussion of evolution became a popular fad. All kinds of assertions and denials were made. Many good people were dismayed when materialists told them: "Accept evolution and you must reject God, or believe in God and you must reject evolution. But evolution has been scientifically proved, so that it cannot reasonably be rejected." Perhaps, remnants of this insidious fallacy persist even today.

Bear in mind that God is truth itself. It is the province of science to seek the truth. Therefore there can be no conflict between religion and science. The Church always receives the discoveries of science with a neutral mind. It is not the province of religion to teach us "how the heavens go, but how to go to heaven." On the other hand the scientist is in no position to give an ultimate explanation of the mind behind the universe, of the nature of the human soul, of man's real origin or final destiny. This is the province of the philosopher and theologian. A scientist may investigate the fossil remains of man, speculate on the age of man, and discuss the question whether higher forms have evolved from lower ones, but his explanations are always proximate; i.e., his decisions should be based only on scientific evidence. Scientists, lacking philosophical training, should avoid philosophical speculation.

In discussing evolution three established principles must be kept in mind: 1. The principle

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† FRANCIS J. SPELLMAN, D.D.

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FOREWORD

The difficulties in shaping up a course in religion for college students form a basis of endless discussion among college administrators and professors of religion. Their divergent views are well reflected in the innumerable variations in religious curricula among the colleges. It is refreshing and reassuring to have appear occasionally out of the flux of hard experience, some definite and satisfying treatment of a college course in religion. Such, we think, is presented in these pages under the title "Foundations of Catholic Belief." Here the student will find an excellent presentation of an array of fundamental truths arrived at through the processes of right reason and divine revelation, the natural in coordination with the supernatural. The matter is readily readable, nicely divided and sufficiently comprehensive for its purpose. The volume well serves practical, pedagogical and religious purposes, and will go far in furthering the course of which it is the text in the high schools such courses warrant.

EDWARD A. TAYLOR, S. J.,
President, Manhattan College

of causality which states that everything that begins to exist must have a cause. 2. The necessity for design which establishes that chance cannot give design, that law requires a lawmaker. 3. The possibility of divine revelation. God has explicitly revealed that material forces cannot produce the human soul. "And the Lord God--breathed into his face the breath of life, and man became a living soul." (Gen. 11, 7).

Evolution may be defined as the attempt to explain the various complex forms existing today as having evolved from simpler beginnings. Evolutionists are divided into two distinct groups: 1. Theistic evolutionists who maintain the possibility of an evolution founded on the principles which postulate a First Cause and an omnipotent Lawgiver. 2. Atheistic (materialistic) evolutionists who deny the existence of a personal Creator. They maintain that the world is auto-existing and that the present state of all living forms is the result of only mechanical transformation.

Theistic evolutionists premise their case for evolution by postulating: 1. The production of a higher form of matter is dependent upon the operation of God as First Cause. 2. A creative act for each individual human soul, since an immaterial and spiritual substance cannot take its origin from a material substance. With these principles established theistic evolutionists attempt to understand the phylogenetic relationships between various complex existing forms. Let it be said there is no scientific evidence for the common genetic descent of all plants and animals from a single primitive organism. However, such a theory is not opposed to the Christian concept of the universe. The Scriptures do not indicate in what form extant plants and animals were originally created by God.

If there were undeniable scientific basis for the evolution of the human body it would merely mean that God implanted the natural laws of

development and variation in the organism or organisms that He first created to direct their transformation to a more perfect form. God is the First Cause; He is the omnipotent Lawgiver. God could certainly have made use of secondary causes which would lead up to the perfection of form found in the body of the first man. Then at the proper moment God could have infused into this living, perfected creature, a spiritual, free, and immortal soul. In other words, a special creative act would not have been necessary for every living creature; God could "make things make themselves."

The Church has never condemned a theistic form of evolution as a working hypothesis. I think it safe to say that the majority of Catholic biologists are in sympathy with the evolutionary hypothesis based on theistic principles. The Catholic scientist, taking theistic evolution as a working hypothesis, may freely work towards its establishment through scientific research and discussion. He is always free to accept true scientific evidence. "As a scientist he should find truth; as a Catholic he should claim that truth for God."

The Church has the right to interpret the Scriptures for her children. The Church has never defined what is meant by the "slime of the earth" nor revealed the manner in which God "formed" the body of man. Science has not presented the Church with a sufficiently sound body of proof for the evolution of man's body. Therefore, no Catholic may teach human bodily evolution as a fact. It is the wise policy for the Catholic "not to give his unqualified assent to the evolutionary hypothesis." At any time the Church might interpret the Scriptures to explain the origin of man's body. All Catholics would then bow to the irrevocable decision of the Church which is guided by the hand of the Almighty.

Atheistic evolution denies: (1) the intervention of a personal Creator (Denial of a First Cause); (2) the establishment of natural laws by an

omnipotent Lawgiver (Denial of the need for design); (3) the existence of a soul separate from matter (Denial of the existence of a spiritual, free, immortal soul).

Materialistic evolution advances no real scientific proof to explain the origin of the universe or of the laws governing its development. It negates the very fact of creation. It does not attempt to explain the method of creation. Atheistic evolution maintains that man is merely an improved animal. This animal is the result of chance union of non-living, chemical matter. The non-living matter from which life originated was not created by God. It denies the existence of a spiritual, free, immortal soul. It follows from this that there is no moral obligation, no future life. No Catholic may maintain the atheistic form of the evolutionary theory. No true, thinking scientist accepts it.

"There is only one conclusion about the whole process of evolution. It does not mean the development of something out of nothing. It postulates a supreme, directive, and creative Power with a purpose working behind and through the whole evolutionary process."¹

The Providence of God

By the Providence of God is meant God Himself in that act by which He, in His infinite wisdom, so orders all events in the universe that the end for which it was created may be attained. This universe and all it contains was created for the glory of God. Consequently, it is the concern of the Providence of God that everything in it tend towards this end. This it does by preserving the universe in being, by acting in and with every creature in all its activities. Almighty God excludes nothing from His solicitude; He thinks of all His creatures even the humblest, because all of them were created to glorify Him

1. Alfred Noyes, The Unknown God, p. 79; courtesy of Sheed and Ward, publishers.

"Praise ye him, O sun and moon;
 Praise him, all ye stars and light.
 Praise him, ye heavens of heavens:
 And let all the waters that are above the
 heavens
 Praise the name of the Lord.

Praise the Lord from the earth, ye dragons
 and all ye deeps;
 Fire, hail, snow, ice, stormy winds, which
 fulfill his word:
 Mountains and all hills, fruitful trees and
 all cedars:
 Beasts and all cattle, serpents and feathered
 fowls:
 Kings of the earth and all people: princes
 and all judges of the earth:
 Young men and maidens; let the old with the
 younger,
 Praise the name of the Lord:
 For his name alone is exalted." (Psalm 148).

Man, especially, since he is endowed with intelligence and free will, should glorify Him, recognizing in nature the works of God, using them to glorify Him, serving Him in obedience and love thereby fully attaining to the end for which He was created. However, "in spite of sin, which is due to the wilful perversion of human liberty, acting with the concurrence, but contrary to the purpose and intention of God, and in spite of evil, which is the consequence of sin, He directs all, even evil and sin itself, to the final end for which the universe was created." (Cath. Ency.). No matter how much men abuse their free will, no matter how much evil they do, the greater good of the universe and the greater glory of God will be realized by the omnipotent Providence of God.

Strangely enough there are people who doubt or who deny the Providence of God. One of the truths most frequently mentioned in Holy Scripture

is that concerning the love with which God watches over His creatures. "Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are not you of much more value than they?" (Matt. vi, 26). "He openeth His hand and filleth with blessing every living creature." (Ps. cxliv, 16). "Every best gift, and every perfect gift, is from above coming down from the Father of lights." (James i, 17). These are but a few of the Scriptural passages we might have chosen to show the Providence of God. Consult the Catholic Encyclopedia under Providence for references to many other Scriptural passages. "Say not before the angel: There is no Providence, lest God be angry at thy words and destroy all the works of thy hands." (Eccles. v, 5).

Since we have not as yet proved the inspiration of the Holy Scriptures it is not proper for us to call on the Bible to prove the Providence of God. However, although we may appeal to Holy Scripture as to historical documents it is not necessary to do so. By considering the very notion of God, the admirable order of the universe, and the unanimous consent of mankind we can prove the Providence of God.

God being infinitely wise must act with some end or purpose in view and being infinitely good must care for the creatures that He has made by providing them with the means to attain their end. Therefore, to deny the Providence of God is to deny God is God.

In the universe we recognize a multitude of essentially different beings governed by laws, all attaining their particular ends and at the same time working together in harmony. This constancy of the laws of the universe, the object of continual study and admiration of all scientists, poets and philosophers, can be explained only by an ordaining cause, one who has made this universe and who keeps it running. In other words, by Providence.

Finally, all men, everywhere and at all times, have recognized in one form or another a

supreme being governing the world with power and wisdom, goodness and justice. Prayers, blessings and curses, oracles and sacred rites, all testify to the belief in a supreme ruling power. Such practices are found in every race and tribe, no matter how civilized or degraded. They are undeniable proofs of a unanimous belief in a divine Providence.

Knowledge of and belief in Providence should inspire us with courage and give us consolation. In the midst of trials and troubles we know that we are in the hands of a Father Who loves us and Whom we can invoke with confidence. From all eternity He had us in mind. When our time came He brought us into existence. "God chose us in Him before the foundations of the world that we should be holy and blameless in His sight in love; Who predestined us to the adoption of children through Jesus Christ unto Himself." Let us work and pray, let us do all we can to glorify God that we may, some day, hear the words: "Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the World."

"Let nothing disturb thee,
Nothing affright thee.
All things are passing;
God never changeth;
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting:
Alone God sufficeth."

(St. Theresa's bookmark as translated by
Longfellow)

The Problem of Evil

"Evil is the privation or the absence of some good which belongs properly to the nature of the creature." (St. Thomas). The existence of evil is sometimes proposed as an objection to deny the existence of Divine Providence. Objectors say that if God

governs His universe with wisdom, power and goodness it is utterly impossible to account for the existence of so much calamity, suffering, injustice, and crime in the world. If evil exists how can we say that God "ordereth all things sweetly?" (Wisdom, viii, 1)

The problem of evil does present certain great difficulties. Cardinal Newman considered it as one of the most perplexing of problems. This is not surprising since man's knowledge is finite, and therefore has limitations. Man cannot interpret or judge the designs of God, nor can he "think what the will of God is." (Wisdom, ix, 13).

Though the problem of evil presents some difficulty, reason can show that evil detracts nothing from the wisdom, power, or goodness of God. Two divine attributes allay our difficulty. God is infinite goodness; therefore, God can only be the cause of good. God is omnipotent; therefore, He could have created a more perfect world. But God could not create an absolutely perfect world, for that would exhaust his omnipotence.

God cannot be the author of evil. Evil results when something ceases to be what it ought to be. The creature, through some fault of its own, fails to reach its proper perfection. A thing must be good or it must have lost goodness. Father D'Arcy points out that "even the devil, as a being and power, is good; he is evil insofar as he is a fallen angel, a spoilt spirit with intelligence and will awry." (The Problem of Evil)

Man's life span in this world is a period of probation, in which he is to prove that he is worthy of an eternal existence with God. God gives every man sufficient grace to gain this privilege.

"Neither will God have a soul perish." (Kings 2; xiv, 14). Man has not always cooperated with God. God gave Adam a great gift, sanctifying grace, and willed that Adam should preserve this gift and pass it to all his children. Then God put Adam to a trial that through submission to his Creator's will he

might prove himself worthy of God's trust. But Adam sinned and lost sanctifying grace and the right to the happiness of heaven. Moreover, Adam was deprived of all the extraordinary privileges of which sanctifying grace was the source. From the moment of his sin Adam and all his children were subjected to ignorance, concupiscence, suffering, and death.

Adam's sin lost for his children the special privileges accompanying sanctifying grace. (Science, subjection of the passions to reason, incorruptibility, and immortality.) Adam's fidelity could have assured these gifts for posterity. Instead, Adam, the father of the human race, deprived his children of all the splendid privileges that God granted mankind through Adam. Each man then is born an enemy of God. "Behold I was conceived in iniquities, and in sins did my mother conceive me." (Psalms L, 7).

We can attribute none of the evil consequences of Adam's sin to God, since Adam alone, through a misuse of his free will, failed to preserve these God-given gifts. But even in this deprivation we see the mercy and goodness of God, for He did not abandon Adam or his children. Immediately after the fall God promised man a Redeemer by Whose infinite merits Adam and his children could recover sanctifying grace. But the miseries which accompanied the original loss of sanctifying grace remain as a chastisement for man's sins. "It depends only upon men to make them (miseries) a means of expiation, a source of merit, a claim to the conquest of the most brilliant crown, of a high place in heaven."¹²

There are two kinds of evil: physical and moral. Physical evils are the disorders and imperfections of physical nature; e.g., pain, sickness, poverty, mental suffering, death, etc. God may permit such evils, since they result in man's general good. "God is powerful and good enough to make good even out of evil." (St. Augustine)

2. Divivier-Messmer, Christian Apologetics, p. 251; courtesy of Benziger Brothers, publishers.

God does not will man to be perfectly contented and happy in this life. Illness and poverty may be the means that He uses to show man that his be-all and end-all is not in health or wealth. If such evils as sickness, poverty, pain, were missing in the world, so too would be missing much of the love, devotedness, and self-sacrifice of men for their fellow man.

Moral evils are free words, thoughts, or deeds contrary to right reason and the laws of God; e.g., murder, theft, adultery, etc. God could have created an equally good world in which there would be no moral evil by creating man without free will. But God gave man a free will that He might be freely served and glorified by man's struggle and victory over sin. The free will that God gave to man necessarily implies the possibility of sin. God does not interfere with man's free will. In doing so, God would destroy man's true nature.

All men are free to do right and avoid wrong. If man freely chooses to do wrong, he chooses the consequences of his evil deeds. Conscience indicates what is morally wrong and God gives man sufficient grace to avoid wrong and to do right. A man who sins turns his back on God's grace and is alone responsible for his sin. God does not will man's sin; He permits it because He has given man reason and free will. In sinning man chooses to abuse these great gifts of God.

God may draw good from moral evils, just as He does from physical evils. The conduct of the evil-doer is often the means taken by the just of practicing virtue. Nero's sinful life offered the occasion to many martyrs of joyfully giving their life blood for the glory of God. Further, the heroic example of the martyrs converted many witnesses of their courageous sufferings from their evil ways.

To summarize, the Catholic teaching regarding evil is: (1) God is absolute omnipotence and goodness, notwithstanding evil; (2) suffering is a partial

penalty for man's disobedience of the divine law;
3) God's purpose in permitting evil is beneficent.

The most recent interpretation of the problem of evil as related to our own troublesome times was given by Pope Pius XII in a radio address on June 29, 1941. This address on "Divine Providence in Human Events" is a splendid elucidation of this perplexing problem, and will certainly be considered as one of the classical radio addresses of all times. Some salient parts of this address are:

"There is a decadence of the spirit of justice and charity; peoples are overthrown or have fallen into an abyss of disasters; human bodies are torn by bombs or by machine gun fire; wounded and sick fill hospitals and come out often with their health ruined, their limbs mutilated, invalids for the rest of their lives. Prisoners are far from those dear to them and often without news of them; individuals and families are deported, transported, separated, torn from their homes, wandering in misery without support, without means of earning their daily bread. All these evils affect not only the fighters, but weigh on the whole population, old men, women, and children; the most innocent, the most peace-loving, those bereft of all defense.....

"Before such an accumulation of evils, of obstacles to virtue, of trials of every kind, it seems that man's mind and judgment go astray and become confused, and perhaps in the heart of more than one of you has arisen the terrible suggestion of doubt; How can God permit all this? Can an omnipotent God infinitely wise and infinitely good, possibly allow so many evils which He might so easily prevent?

"No, my God--they think--neither Your wisdom nor Your goodness, nor Your honor itself can allow that evil and violence dominate to such an extent over the world, to deride You

and triumph by Your silence. Where is Your power and providence? Must we then doubt either Your Divine government or Your love for us?.....

"All men are as children before God: all, even the most profound thinkers and the most experienced leaders of peoples. They judge events with the foreshortened vision of time, which passes and flies past irreparably; God, on the other hand, sees events from on high from the unmoved center of eternity. Men have before their eyes the limited view of a few years; God has before Him the all-embracing panorama of the ages.

"They think of human events in relation to their proximate causes and immediate effects; God sees them in their remote causes and judges them in their remote effects. They stop to single out this or that particular responsible hand; God sees a whole hidden complicated convergence of responsibilities because His exalted providence does not exclude the free choice of evil and good in human selection. They would have immediate justice, and are scandalized at the ephemeral power of the enemies of God; at the sufferings of the innocent permitted by God; but our Heavenly Father, Who in the light of His eternity embraces, penetrates, and dominates the vicissitudes of time as much as the serene peace of the endless ages, God Who is the Blessed Trinity, full of compassion for the weaknesses, ignorance and impatience of men, but Who loves men too much for their faults to turn Him from the ways of His wisdom and love, continues and will continue to make His sun to rise on the good and evil, and sends rain on the just and the unjust (Matt. V, 45), to guide their childlike steps with firmness and kindness if only they will let themselves be led by Him and have trust in the power and wisdom of His love for them.

"What does it mean to trust God?.....

It means believing that God at times lets trials befall individuals and peoples, trials of which the malice of men is the instrument in a design of justice directed toward the punishment of sin, toward purifying persons and peoples through the expiations of this present life and bringing them back by this way to Himself; but it means believing at the same time that this justice always remains here below the justice of a Father inspired and dominated by love.

"However cruel may seem the hand of the Divine Surgeon when He cuts with the lancet into the live flesh, it is always an active love that guides it and drives it in, and only the good of men and peoples makes Him interfere to cause such sorrow.... The hour of God will come, the hour of mercy, the hour of holy rejoicing, the hour in which, after having let the hurricane loose for a moment on humanity, the all-powerful Hand of the Heavenly Father with an imperceptible motion will detain it and disperse it; and, by ways little known to the mind or to the hopes of men, justice, calm, and peace will be restored to the nations.....

"Through the languishing of faith in men's hearts, through the pleasure-seeking that molds and captivates their lives, men are driven to judge as evil, and as unmixed evil, all the physical mishaps of this earth. They have forgotten that suffering stands at the threshold of life as the way that leads to the smiles of the cradle; they have forgotten that it is more often than not the shadow of the Cross of Calvary thrown on the path of the Resurrection; they have forgotten that the cross is frequently a gift of God, a gift which is needed in order to offer to the Divine Justice our share of expiation; they have forgotten that the only real evil is the sin that offends God; they

have forgotten what the Apostle says: 'The sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us,' (Romans, VIII, 18) that we ought to look on 'the author and finisher of faith, Jesus, who for the joy set before Him, endured a cross.' (Hebrews, XII, 2).....

"Look on your sufferings and difficulties in the light of the sufferings of the Crucified, in the light of the sufferings of the Blessed Virgin, the most innocent of creatures and the most intimate sharer in the Passion of Our Lord, and you will be able to understand that to be like the Exemplar, the Son of God, King of Sufferings, is the noblest and safest way to Heaven and victory. Do not look merely at the thorns which afflict you and cause you pain, but think also of the merit which sprouts from your sufferings like the rose of the heavenly garland; and you will find then, with the grace of God, the courage and strength of that Christian heroism which is at once sacrifice and victory, and peace surpassing all understanding; heroism which your Faith has the right to exact from you.".....

Chapter II'

RELIGION IN GENERAL; ITS NATURE AND NECESSITY

Up to the present we have been studying the world about us. From a study of ourselves and other creatures we have arrived at the knowledge of the existence of God who is infinitely good and powerful, who created us and who watches over us. Such considerations naturally lead us to thank Him for His gifts to us: for reason, free will and an untold number of other favors; to adore Him, recognizing in Him our Master, the One Who made us and the world in which we live and Who preserves it in good order and with infinite care; to ask His pardon for having so frequently forgotten Him by acting contrary to the law He planted in the hearts of each one of us, conscience; to beg His graces and blessings, grace to serve Him better and courage to make proper use of that grace. All these acts and all that they imply constitute man's relations with God. That is what we call religion. Religion is the sum of man's relations with God.

Religion is not, as so many seem to believe, a feeling of holiness, of sanctity, of being good. Religion consists essentially in acknowledging Almighty God as our Creator, Preserver, Sanctifier and the end of our existence by rendering to Him the homage which is His due. This homage is based on reason and free will and not on feelings or inclinations. God gave us intelligence to recognize His infinite goodness and therefore expects us to honor Him freely with a rational worship. We ought, then, as intelligent men; (1) to adore God, as our Master; (2) to thank Him as our Benefactor; (3) to ask His favor, as being infinitely good and possessing all things; (4) to beg His pardon for having offended Him, trusting in His infinite mercy.

Man is a creature composed of soul and body. Both parts of him must be used to honor God. That is, he is bound to offer Him an internal and an external worship. By internal worship we mean those acts of homage which are made in the soul without any external manifestations. Among such acts may be listed adoration, thanksgiving, petition, faith, hope, charity, etc. By external worship of God we mean those acts of homage which are made by the body as, for example, prayers of adoration, thanksgiving petition, etc., said aloud, or kneeling, or while walking in a religious procession or by the singing of hymns. These acts of public worship are absolutely necessary. Without them religion would quickly disappear from society and man would fail to render honor where honor is due.

All those things which man can learn about God and how he should act towards Him which he acquires by reason constitutes what is called natural religion. Natural religion is the sum of all those truths and precepts concerning man's relation with God which human reason is capable of discovering and demonstrating. Among such truths are the existence of God, His Providence, the obligations of paying Him an interior and exterior worship of love and obedience, the spirituality and immortality of the soul, the reward of the good and the punishment of the wicked in a future life. We shall show, presently, that profession of natural religion alone is insufficient if man is to offer God a true worship. It is obvious that, if God should tell man how he is to honor Him, man must honor Him in that way. We shall prove that Almighty God has made such a revelation; that the Catholic Church possesses it entirely and that no where else can it be found.

Natural religion, religion based on reason alone, is insufficient to give God the homage that is His due. Reason tells us that we must worship God but it does not tell us how to worship or what acts of homage would be most pleasing and acceptable

to Him. If it were left to man to decide what acts of worship should be offered to God and in what manner they should be offered nothing definite would be arrived at. Man is characteristically unstable and variable. What appeals to one displeases another. What is just and reasonable now, later appears silly and stupid. Left to himself his acts of veneration towards God would degenerate to superstitious rites, totally unworthy of the divine majesty and even, perhaps, insulting. Thus, natural religion is insufficient if we are to render to God a worthy homage.

Men, even the best intellects among them, have frequently mistaken evil for good and good for evil. For example, the early Greeks and Romans worshipped idols for gods instead of adoring the one true God. They committed acts of the basest immorality in honor of their gods thinking they were doing good. It is evident that we must please God by doing good and not evil. Hence, since human reason is so prone to err Almighty God should help him to distinguish good from evil and vice versa. In other words, natural religion is insufficient to make and keep men morally sound.

Men have been known to have offended God by sin, by wilfully transgressing His laws. Sometimes they have sinned seriously. How can a sinner get back the friendship of God? How will his sins be forgiven? What must he do to obtain forgiveness? How can he know whether or not God will forgive him? If He does, how can he know he has received pardon? These things must be revealed by God Himself. Natural religion is unable to answer these questions.

It is morally impossible for human reason, in general, in its present state, to arrive by its own power to a full understanding of all the truths of natural religion. By moral impossibility we do not mean absolute impossibility. All the truths of natural religion can be found by reason alone when conditions are favorable and when no obstacles actually prevent men from using their intellectual

powers effectively. By "in general" we mean the whole human race not just one or two exceptional individuals who, after long years of study, may succeed in developing a complete system of religion. By "all the truths of natural religion" we mean every one of them, not a certain number of which we are more or less certain.

To determine the truths of natural religion is the object of the study of philosophy. Certain physical, intellectual and moral qualities must be possessed by true philosophers. Physically, they should be completely developed and possess the position in society permitting them the time and leisure to devote to its study. Intellectually, they should have a natural taste for works of the mind, the ability to think rigorously and to penetrate to the depth of things in order to understand their nature and the laws and principles which govern them. Morally, they should have a disinterested love of truth, be free from prejudice and above petty interests and trivial aspirations.

Obviously, these conditions cannot be fulfilled by all humanity in its present state. Many people are mentally unbalanced, others temperamentally unable to study philosophy, many more lack the time and necessary social security to devote themselves to philosophical studies, many also have no desire to spend their leisure studying philosophy. Since every human being, young and old, bright and dull, rich and poor, good and bad, has a right to know religious truths they must, for the most part, be revealed to him by God or some one speaking for Him in whom he can place absolute trust.

It is an undeniable fact, proved by history, that, besides the people who knew the Mosaic Revelation or the Christian Revelation, no religious society, no philosophical system, has ever possessed a certain knowledge of all the truths of natural religion. Wherever Revelation has been ignored, altered, misunderstood or denied, there has been

among those people and those philosophers, the gravest errors in religion and natural morality. Consider the pagan philosophers Socrates, Plato, Aristotle, Cicero, Seneca; all brilliant men and yet not one of them knew all the truths of natural religion. All of them made grave errors in matters of religion. Socrates knew nothing of the reward of the good and the punishment of the wicked in another life. Plato thought the souls of the wicked entered into the bodies of animals. Aristotle denied the Providence of God. Cicero could not prove the immortality of the soul. Seneca recommended suicide to all sensible men. There are pagan philosophers today holding the same errors.

Consider how the pagans of antiquity, noted for their arts and sciences, and their general culture, treated their slaves, their prisoners, their women, their children. Consider, too, the virtues of the gods and goddesses they placed on their altars and worshipped with divine honors. Is it not evident from history that human reason left to itself falls into error? Is it not equally evident that man needs a supernatural religion if he is to avoid error, honor God with a true worship and thus attain the end for which he was created?

If God makes known to man the truths of natural religion either by speaking directly to him or through His messengers it becomes supernatural in form. If He reveals truths which cannot be arrived at by the consideration of created things it is supernatural in substance. We define supernatural religion as the sum of the truths which God has revealed in extraordinary ways, and of the positive prescriptions which He has imposed on man. Some such truths are the mysteries of the Holy Trinity, the Incarnation and the Redemption; some such prescriptions are the observance of the Lord's Day, the sacrifices of the Old Law and the reception of the sacraments in the New Law.

Elements of Religion

Religion has four parts or elements; dogma, moral, worship and a sacred ministry or priesthood. The first element is a knowledge of the divine truths, natural and supernatural, which we must believe. Ignorance of religious truths is the source of countless evils both to individuals and to society. Religion is something which must be practiced. The dogmas of religion appeal to our intelligence. Its moral precepts are addressed to our wills. Loving and serving God by submitting our wills to His is the mark of a sincerely religious soul. In all religions there are temples, altars, sacrifices, formal prayers, ceremonies, feasts, etc. This public worship of God constitutes an essential element of religion. Among all peoples certain men were charged with the duty of representing them before God, of teaching religious truths, of determining the practices of worship, of presiding at religious ceremonies. These representatives constitute the sacred ministry or priesthood, the fourth element of religion. The presence and harmonious relation of these four elements is one of the marks of the true religion.

Necessity of Religion

Judging the external acts of some men, certain families and governments, one would think religion is of purely secondary importance or of none at all. They fail to recognize the existence of God, to obey His laws and to render Him the homage which is His due. Yet, it is absolutely necessary and of the utmost importance that men, their families and their nations honor God.

Earlier in this chapter we pointed out that common sense tells us we should adore God, thank Him, beg for His graces and ask His pardon. These are duties we owe God as rational creatures. In addition we are, before God, the representatives of all creatures who lack the intelligence to recognize their

Creator and offer Him a free worship. All creatures proclaim the glory of God; and it is man's duty to recognize that, while other creatures are forced to act according to the laws formulated for them by Almighty God, man should keep the laws governing him freely and willingly. In other words, individually we are obliged to practice religion; to love God because He is infinite goodness; to keep the moral laws because they come from Him; to observe the religious duties imposed on us, if we are to attain our last end.

"What does it profit a man if he gains the whole world and suffers the loss of his own soul."

"God created man to his own image and likeness: to the image of God He created him: male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth and subdue it. Wherefore a man shall leave father and mother and shall cleave to his wife: and they shall be two in one flesh." (Gen. 1, 27-28; 11, 25). This is the origin of family life. It comes from God directly. Hence, it too, as a unit, must practice religion, honor God, keep His laws and attain the end for which it was established.

The family is composed of father, mother and children. The husband has duties towards his wife and she toward him. Both have duties to their children and their children towards their parents. Religion is the foundation on which these duties rest. Without the fear and love of God, without the help obtained through prayer, it is impossible to keep them faithfully. Husband and wife owe each other love, respect, fidelity and assistance. Children should respect their parents, love them, obey them, and come to their assistance in time of need. These are difficult virtues to practice every day, under all circumstances, throughout life. Religion is the only bond which will keep the family together and give each member the courage to do his share to make his family a happy one. Experience in America has amply proved that in families where religion is

missing, discord reigns, life is miserable, and, only too often, the family completely destroyed by the curse of divorce.

"Just as home life, when the law of Christ is observed, flowers in true felicity, so, when the Gospel is cast aside, does it perish miserably and become desolated by vice: 'He that seeketh the law shall be filled with it: and he that dealeth deceitfully shall meet with a stumbling block therein.' (Ecclesiasticus, xxxii, 19).

"What can there be on earth more serene and joyful than the Christian family? Taking its origin at the altar of the Lord, where love has been proclaimed a holy and indissoluble bond, the Christian family in the same love, nourished by supernatural grace, is consolidated and receives increase. There is 'marriage honorable in all and the nuptial bed undefiled' (Hebrews, xiii, 4); tranquil walls resound with no quarreling voices nor do they witness the secret martyrdom which comes when hidden infidelity is laid bare; unquestioning trust turns aside the slings of suspicion; sorrow is assuaged and joy is heightened by mutual affection.

"Within those sacred precincts children are considered not heavy burdens but sweet pledges of love; no reprehensible motive of convenience, no seeking after sterile pleasure bring about the frustration of the gift of life nor cause to fall into disuse the sweet names of brother and sister." (Encyclical, *Sertum Laetitiae*, Progress and Problems of the American Church) (Pope Pius XII).

One of the principal duties of parents towards their children is that of educating them. God has given to the family the principle of life and hence, the principle of education to life. The

family holds from its Creator the right and the mission to educate its offspring, "a right inalienable because inseparably joined to the strict obligation, a right anterior to any right whatsoever of civil society and of the state, and therefore inviolable on the part of any power on earth." (Encycl. Christian Education of Youth). "The Supreme Court of the United States declared that it is not in the competence of the State to fix any uniform standard of education by forcing children to receive instruction exclusively in public schools, and it bases its decision on the natural law: the child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty, to educate him and prepare him for the fulfillment of his obligations." (Oregon School Case, June 1, 1925).

That man is not naturally good, as some philosophers have pretended, is evidenced all about us. Hence, he must be educated to good. Besides developing their children physically and intellectually, the parents are bound to give them religious instruction; that is, to inculcate the fear and love of God, to teach them the truths of religion and the precepts of the moral law, to tell them of God's gifts to His people, to develop their wills to do good rather than evil. This authority parents have over their children and which they commonly place in the hands of competent teachers "is not given for their own advantage, but for the proper upbringing of their children in a holy and filial fear of God, the beginning of wisdom, on which foundation alone all respect for authority can rest securely; and without which, order, tranquillity and prosperity, whether in the family or in society, will be impossible." (Encycl. Christian Education of Youth).

The individual is a unit of the family; the family is a unit of society, of a nation; a nation is a unit of mankind. Just as religion is necessary for individuals and families, it is necessary for

the state. Nations are founded because Almighty God made man a social being. Consequently, all forms of governments binding individuals and families into one nation receives its existence from God, the Author of nature. Nations, then, like individuals, should adore Him, thank Him, beg His pardon for having neglected and offended Him, beg for the grace and wisdom necessary to serve Him and His creatures faithfully. Without religion the state cannot secure fidelity to its constitution, obtain obedience to its laws, practice the social virtues of prudence, justice and mercy. It is clear that, if it is to the advantage of the state to have its subjects keep the laws of the land, treat their fellow men justly and with charity, it should encourage the practice of religion and teach it in its schools. Religion alone teaches all true authority comes from God and must be obeyed. "From these (Catholic) schools there comes forth a host of citizens, strong in heart and mind, who by reason of their reverence for the divine and human laws are justly considered to be the strength and the flower and the honor of Church and of country." (Encycl. Sertum Laetitiae).

The Origin of Religion

Throughout this chapter we have been particularly careful to insist that the practice of religion is most reasonable. Our common sense, our reasoned judgment, has led us to conclude that we should as intelligent, rational beings, honor the God who made us and do all that we can to please Him. This is the true origin of religion. Primitive, or early men, were no less men than we are. They, too, were intelligent beings capable of reasoned judgments and of drawing true conclusions. They, by a simple, spontaneous application of the law of causality, recognized a Supreme Designer who planned the universe in which they dwelt and who governed the phenomena of nature of which they were witnesses. Historical research amongst ancient religious literature and sacred inscriptions has revealed that the

earliest Babylonians, Assyrians, Egyptians, Chinese, Hindus, Persians, believed in one God. Only later did they become polytheistic; i.e., believe in several gods. Hence, early man easily recognized behind nature the workings of a supreme Mind and a powerful Will. However, due to a lack of understanding of the scientific principles governing many of the mysterious operations of nature and due to a weakened intellect, the result of the sin of Adam and their own evil deeds, they gradually tended to attribute divine powers to natural objects which they thought capable of doing them good or harm; e.g., sun, moon, stars, thunder, lightning, etc. In order to prevent this evil God taught the fundamental truths of religion to the first human beings. The truth of this statement is contained in the Scriptures which we are referring to as accurate historical documents. The proof that they are such will be made later. This primitive Revelation was preserved only by the Hebrews. They were granted a further Revelation through their great leader, Moses. This was later completed by Christ, the Son of God, and given in its entirety to the Church He founded for the salvation of all men, of every race and nation on the face of the earth and which will last till the end of time.

The fact of a primitive revelation does not change the fact that human reason alone suffices to explain the existence of religion in the world. It is simply another proof of the love God has for man. For fear they might turn to worship false gods, thus lose their souls, He revealed the truth to them.

False Theories Concerning the Origin of Religion

A number of theories have been proposed to explain the origin of religion. Theories are hypotheses or assumptions inferred, invented or dreamed, it does not matter. They are intended to be plausible interpretations of data available. The validity of a theory does not depend on its origin

nor on the fact that it has been proposed. Its validity is measured by the skill with which it explains known facts and by its ability to predict new observable phenomena. If it cannot explain known facts and cannot account for the further development of these facts it must be abandoned as false and unworthy of further consideration. Such are the following theories concerning the origin of religion. They neither satisfactorily explain the origin of religion nor its present development as contained in, say, the Christian religion.

The Fear Theory

This theory says religion had its origin in fear, particularly fear of lightning, thunder, tempests and other dangerous phenomena of nature. Fear may prompt one to turn to God to worship Him and beg His protection but this presupposes a knowledge of God. Hence, religion or worship of God comes before fear. Fear cannot account for the joy, hope and gratitude experienced by all religious souls and contained in all religious rites. Neither can it account for the calm recognition by man of an intelligent Creator to whom we must pay a rational homage. It utterly fails to explain the complicated form religion has taken in all modern civilized nations. Hence, since the fear theory does not adequately explain the origin of religion and its continuance it must be abandoned as unsatisfactory.

The Fraud Theory

Religion was created by priests and legislators according to this theory. A group of men wanted the respect and honor of the people; so they deceived them into believing that they were the representatives of superior unseen powers. They assumed the title of priests, and it was thus that religion began to exist. Law-makers wanted some means of enforcing the laws upon their subjects. With that end in view, they told their subjects that, if

their laws were not obeyed, they would be punished by an unseen power, God, Who sees all and knows all--even their secret violations.

Both these theories can be answered together. They take for granted that primitive men were of absurdly low mentality, a supposition which is contrary to historical fact. They assume that because men believe in God, therefore He exists, rather than, because He exists do all men, whose eyes are not deliberately closed to the truth, believe in Him and pray to Him. These theories are self-contradictory since neither priest nor lawmakers could appeal to religion prior to its existence. Religion precedes priesthood, not vice versa. Besides, if religion were founded on fear and superstition, it would require fear and superstition for its perpetuation and development. Hence, this theory does not explain the origin of religion.

The Ghost Theory

The mysteries of sleep and dreams caused primitive man to think of his inner man as a ghost which departed temporarily. If sleep was a temporary absence of the ghost, then death was its permanent departure. Consequently, he thought the spirits of dead men roamed about the earth and had to be placated. This gave rise to various types of religions such as Totemism, or the belief of the kinship of the tribes with a certain animal or plant; Animism or ancestor worship and Fetishism or belief in a god resident in some bodily object.

The belief in a god and consequently, of religion must have preceded the belief of the residence of a god in a particular place or object. Thus, this theory does not explain the origin of religion. Besides, religion exists among people where there is no fetishism, totemism or animism. Where these existed other forms of worship were also known. For example, among the North American Indians where Totemism flourished, the totems were overshadowed by

the deities of the sky, air and water. Hence, the ghost theory must be abandoned as false.

The Social Theory

Primitive men were social beings like ourselves. They lived in groups and gradually came under the dominance of a group-conscience. Today we might call it Nationalism or, perhaps, Patriotism. According to this theory they developed a sense of unity in their tribe that made them follow a sort of "herd instinct." They hesitated to venture on any form of activity not sanctioned by the tribe. This group spirit gradually developed into a supernatural spirit and was finally deified by them. When society developed the sense of group unity decreased and the individual became more conscious of his own powers. This deified group spirit then gave place to individual gods, to polytheism.

At the outset we must state that there does not exist any historical evidence whatsoever in support of this theory. This is a case where a theory is proposed, facts are looked for to satisfy it, and, when they cannot be found, we are told you did not look hard enough or long enough, or in the right place to find them. The proponents of the theory will give no hint as to where such evidence can be found. We must, naturally, conclude there is none and condemn the theory as so much dust thrown into our eyes to hide the real origin of religion and to deny the existence of the God we know to exist. The theory itself must be condemned as false because it assumes that early men were unintelligent, morons, dull masses of senseless animals, guided by instinct and not by reason. This assumption is contrary to known historical evidence.

Atheistic Communism

The greatest enemy of religion in the world today is Atheistic Communism. Atheistic Communism is a philosophy of life based on the materialistic

philosophy of Karl Marx. Karl Marx, (1818-1883), taught that only matter existed. He denied that man has a soul and that there exists a personal God. Consequently, since religion is the relation of man's soul with God, materialism and Communism deny the necessity of religion.

Communism was condemned as early as 1846 by Pope Pius IX: "that infamous doctrine of so-called Communism which is absolutely contrary to the natural law itself, and if once adopted would utterly destroy the rights, property and possessions of all men, and even society itself." (Ency. Qui Pluribus, 1846). It was equally condemned by other Popes particularly Leo XIII who referred to it as "the fatal plague which insinuates itself into the very marrow of human society only to bring about its ruin" (Quod Apostolici Muneris); and Pius XI on numerous occasions and particularly in his encyclical on Atheistic Communism, March 19, 1937.

Father R. T. Feely, in his pamphlet "Just what is Communism?" summarized its entire teaching as follows: "Communism is a materialistic philosophy of life which advocates the establishment of a dictatorship of the proletariat in all countries throughout the world by violent revolution or by any means which may be deemed necessary in order to ultimately arrive at and preserve a classless society, in which there shall be no private ownership, and in which all property shall be vested in the community as a whole, and all labor and human activities organized for the common benefit by a centralized group of workers' representatives."

On November 17, 1941 the Catholic Bishops of the United States issued a statement on the "crisis of Christianity" from which the following passages are taken: "We find two subversive forces, both in control of powerful governments; both bent on world dominance. They are Nazism and Communism.... Both systems usurp arbitrary power over the lives and destinies of men; their dictators assume a power

which belongs to God alone.... His Holiness, Pius XI, condemned the aberrations of Nazism, its denial of God in the true Christian sense, its deification of the state, its usurpation of the powers of God, of religion and of parents, its falsification of Christian terminology, its betrayal of the eternal principles of objective morality and its rejection of the rights and dignity of every human being.... The Holy See has condemned Atheistic Communism. Exercising their God-given commission, the Roman pontiffs could take no other course than to condemn the errors, the tactics, the Satanic designs of Communism. At no time can there be any possibility of compromising with an ideology that proclaims and acts upon the denial of a personal and omnipotent God, rejects contemptuously the divine Saviour of the world, all Christian principles and Christian culture; ruthlessly persecutes religion and brutally murders its ministers. The leaders of Atheistic Communism have done this nefarious work. Under them only anti-God and anti-Christian Propaganda can have liberty of action."

"Communism moreover, strips man of his liberty, robs human personality of all its dignity, and removes all moral restraints that check the eruptions of blind impulse. There is no recognition of any right of the individual in his relations to the collectivity; no natural right is accorded to human personality, which is a mere cogwheel in the Communist system. In man's relations with other individuals, besides, Communists hold the principle of absolute equality, rejecting all hierarchy and divinely-constituted authority including the authority of parents. What men call authority and subordination is derived from the community as its first and only font. Nor is the individual granted any property rights over material goods or the means of production, for inasmuch as these are the source of further wealth, their possession would give one man power over another. Precisely on this score, all

forms of private property must be eradicated, for they are at the origin of all economic enslavement." (Atheistic Communism).

"How is it possible that such a system, long since rejected scientifically and now proved erroneous by experience, how is it, we ask, that such a system could spread so rapidly in all parts of the world? The explanation lies in the fact that too few have been able to grasp the nature of Communism. The majority instead succumb to its deception, skillfully concealed by the most extravagant promises. By pretending to desire only the betterment of the condition of the working classes, by urging the removal of the very real abuses chargeable to the liberalistic economic order, and by demanding a more equitable distribution of this world's goods (objects entirely and undoubtedly legitimate), the Communist takes advantage of the present world-wide economic crisis to draw into the sphere of his influence even those sections of the populace which on principle reject all forms of materialism and terrorism. And as every error contains its element of truth, the partial truths to which we have referred are astutely presented according to the needs of time and place, to conceal, when convenient, the repulsive crudity and inhumanity of Communistic principles and tactics. Thus the Communist ideal wins over many of the better-minded members of the community. These in turn become the apostles of the movement among the younger intelligentsia who are still too immature to recognize the intrinsic errors of the system. The preachers of Communism are also proficient in exploiting racial antagonism and political divisions and oppositions. They take advantage of the lack of orientation characteristic of modern agnostic science in order to burrow into the universities where they bolster up the principles of their doctrine with pseudo-scientific arguments." (ibid).

"There is another explanation for the rapid diffusion of the Communistic ideas now seeping into

every nation, great and small, advanced and backward, so that no corner of the earth is free from them. This explanation is to be found in a propaganda so truly diabolical that the world has perhaps never witnessed its like before. It is directed from one center. It is shrewdly adapted to the varying conditions of diverse peoples. It has at its disposal great financial resources, gigantic organizations, international congresses and countless trained workers. It makes use of pamphlets and reviews, of cinema, theater and radio, of schools and even universities. Little by little it penetrates into all classes of the people and even reaches the better-minded groups of the community with the result that few are aware of the poison which increasingly pervaded their minds and hearts." (ibid).

"A third powerful factor in the diffusion of Communism is the conspiracy of silence on the part of a large section of the non-Catholic press of the world. We say conspiracy, because it is impossible otherwise to explain how a press usually so eager to exploit even the little daily incidents of life has been able to remain silent for so long about the horrors perpetrated in Russia, in Mexico and even in a great part of Spain; and that it should have relatively so little to say concerning a world organization as vast as Russian Communism. This silence is due in part to short-sighted political policy and is favored by various occult forces which for a long time have been working for the overthrow of the Christian Social Order." (ibid).

In order that you may not get the impression that we are making Communism blacker than it actually is we shall quote from the writings of the founders of Communism and its official Party. (See Just What is Communism? and Fascism, Communism, The U.S.A. by Rev. R. T. Feely).

The following principles of Communism are from "Religion" by Lenin: (1) Atheism is an integral part of Marxism. Consequently, a class-conscious

Marxist party must carry on propaganda in favor of atheism; (2) The demand for the complete separation of the Church and the State, and the Church and the school, must be made; (3) The winning over of the proletariat is accomplished, principally by dealing with their every-day economic and political interest; consequently the propaganda in favor of atheism must grow out of, and be carefully related to, the defense of these interests; (4) The final emancipation of the toiling masses from religion will occur only after the proletarian revolution, only in a Communist society. This, however, is not a reason for postponing the propaganda for atheism. Rather does it emphasize its urgency in subordination to the general needs of the working class struggle. ("Introduction," pp. 3, 5).

"One of the most important tasks of the cultural revolution affecting the wide masses is the task of systematically and unswervingly combating religion--the opium of the people.... At the same time, the proletarian state, while granting liberty of worship and abolishing the privileged position of the formerly dominant religion, carries on anti-religious propaganda with all the means at its command and reconstructs the whole of its educational work on the basis of scientific materialism." (International Communist Program, 1928, p. 6).

"Marxism is materialism. As such it is relentlessly opposed to religion as was the materialism of the Encyclopedists of the eighteenth century, or as was the materialism of Feuerbach. This is beyond doubt. But the dialectic materialism of Marx and Engels goes beyond the Encyclopedists and Feuerbach; its applies the materialist philosophy to the field of history, to the field of social science. We must combat religion--this is the A B C of all materialism, and consequently of Marxism." (Lenin, Religion, p. 14).

"A Marxist must place the success of the strike movement above all else, must definitely

oppose the division of the workers in this struggle into atheists and Christians, must fight resolutely against such a division.

"In such circumstances the preaching of atheism is superfluous and harmful--not from the narrow-minded consideration of not frightening the backward elements, or of losing votes at election, etc., but from the point of view of the actual progress of the class-struggle, which, in the conditions of modern capitalist society, will convert Christian workers to Social-Democracy, and to atheism a hundred times more effectively than any bald atheist sermons." (Religion--Lenin, p. 16).

"Lenin tells us 'the scientific concept dictatorship means nothing more nor less than power which directly rests on violence and is not limited by any law or any absolute rules. Dictatorship means unlimited power resting on violence and not on law.'" (Problems of Leninism-Stalin, p. 15).

"Hence, the victory of Socialism, first in a few or even one single Capitalist country taken separately. The victorious proletariat of this country, having expropriated the capitalists and organized its own Socialist production, would rise against the whole world, attract to itself the oppressed classes in other countries, raise revolts against the capitalists and in the event of necessity come out with even armed forces against the exploiting classes and their states." (Problems of Leninism--Stalin, p. 69)

In contrast to the hatred, violence and lack of consideration for the individual person and his family advocated by Communism is the beauty, love and practicality of the doctrine of man, his social rights, privileges and duties as taught by the Christian religion and contained in the writings of the Popes. The solution of present economic disorders proposed by the Popes is acceptable to everyone not blinded by passion and hatred to the light of truth.

"Man has a spiritual and immortal soul. He

is a person, marvelously endowed by his Creator with gifts of body and mind. He is a true "microcosm," as the ancients said, a world in miniature, with a value far surpassing that of the vast inanimate cosmos. God alone is his last end, in this life and in the next. By sanctifying grace he is raised to the dignity of a son of God, and incorporated into the Kingdom of God in the Mystical Body of Christ. In consequence he has been endowed by God with many and varied prerogatives: the right to life, to bodily integrity, to the necessary means of existence; the right to tend toward his ultimate goal in the path marked out for him by God; the right of association and the right to possess and use property...

"Man cannot be exempted from his divinely-imposed obligations toward civil society, and the representatives of authority have the right to coerce him when he refuses without reason to do his duty. Society, on the other hand, cannot defraud man of his God-granted rights, the most important of which We have indicated above. Nor can society systematically void these rights by making their use impossible. It is therefore according to the dictates of reason that ultimately all material things should be ordained to man as a person, that through his mediation they may find their way to the Creator.... While Communism impoverishes human personality by inverting the terms of the relation of man to society to what lofty heights is man not elevated by reason and Revelation!

"The directive principles concerning the social-economic order have been expounded in the social Encyclical of Leo XIII on the question of labor (*Rerum Novarum*). Our own Encyclical on the Reconstruction of the Social Order (*Quadragesimo Anno*), adapted these principles to present needs. Then, insisting anew on the age-old doctrine of the Church concerning the individual and social character of private property, we explained clearly the right and dignity of labor, the relations of mutual aid and collaboration which should exist between those who

possess capital and those who work, the salary due in strict justice to the worker for himself and for his family.

"In this same Encyclical of Ours we have shown that the means of saving the world of today from the lamentable ruin into which a moral liberalism has plunged us, are neither the class-struggle nor terror, nor yet the autocratic abuse of State power, but rather the infusion of social justice and the sentiment of Christian love into the social-economic order. We have indicated how a sound prosperity is to be restored according to the true principles of a sane corporative system which respects the proper hierarchic structure of society; and how all the occupational groups should be fused into a harmonious unity inspired by the principle of the common good. And the genuine and chief function of public and civil authority consists precisely in the efficacious furthering of this harmony and coordination of all social forces....

"This doctrine is equally removed from all extremes of error and all exaggerations of parties or systems which stem from error. It maintains a constant equilibrium of truth and justice, which vindicates the theory and applies and promotes it in practice, bringing into harmony the rights and duties of all parties. Thus authority is reconciled with liberty, the dignity of the individual with that of the State, the human personality of the subject with the divine delegation of the superior; and in this way a balance is struck between the due dependence and well-ordered love of a man for himself, his family and country, and his love of other families and other peoples, founded on the love of God, the Father of all, their first principle and last end." (Atheistic Communism).

I can think of no better way to end this discussion on Communism than to quote a passage from St. Paul's letter to the Ephesians (vi, 10-17):

"Finally, be vigorous in the Lord and in the strength

of His might. Put on the complete armor of God, so that you may be able to stand against the tactics of the devil. For our struggle is not against flesh and blood, but against Principalities, and against the Powers, against the world-rulers of this darkness, against the spirit-hosts of wickedness in the regions of the sky. Therefore take with you the complete armor of God, so that you may be able to resist in the evil day, and being fully prepared to stand your ground. Stand, therefore, having belted your waist with truth, and donned the breastplate of righteousness, and shod your feet with readiness to carry the glad tidings of peace; carrying in all circumstances the shield of faith, with which you shall be able to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Chapter IV

REVELATION; ITS POSSIBILITY

In the preceding chapter we pointed out the necessity of religion to the individual, the family and to civil society. We also made it clear that natural religion is insufficient if mankind in its present state is to attain the end for which it was created. We granted that it is theoretically possible for man to reach his natural end without a supernatural religion; but when we considered his aptitudes, his numerous cares, the truths of religion with their sublimity and depth we were forced to conclude that the great majority of men would remain ignorant of and fail to practice their duties toward God, their neighbor and themselves. We concluded that a supernatural religion is necessary to man if he is to honor God as he is bound to. It is our purpose in this chapter to show the possibility of a supernatural religion and to set up norms or standards by which we shall be able to recognize it.

Supernatural religion is a revealed religion. It remains for us to prove the possibility of revelation and determine the signs by which it can be recognized. The word revelation is from the Latin re, indicating opposition and velare, to veil. It means therefore, to remove the veil, to make known what was covered, hidden. Divine Revelation is a supernatural manifestation which God has made to men of what they should know, believe and practice.

Four things must be considered when discussing the possibility of revelation: first, God who makes it; second, man who receives it; third, the truths revealed and fourth, the manner of the revelation. If we show that God knows truths which man does not know; that He can reveal them and that it

is not unbecoming to His divine majesty and wisdom to do so; that man can be taught by God and that he can be certain God has spoken; and if we show that even if man cannot or does not comprehend all the truths revealed by God but believes them on the word of God he does not renounce his reason but rather uses it as he should, we shall have proved the possibility of a supernatural religion, of a divine Revelation.

Who will deny that the mind of God knows truths the finite mind of man does not know? Even among men, whose intellects are finite, we see some who know many things about which the rest of men are ignorant. Men of science, for example, know many things of which others, not educated along the same lines, have never even heard. Surely then, God does know many truths of which even the most learned are ignorant. To say He does not is to limit the infinite and to say the finite can compass the infinite. It is to place the finite and the infinite on the same level.

Who will deny that Almighty God can reveal these truths to men either by the help of words or by the infusion of ideas into their minds? If man can communicate with man surely God, Who created man, gave him intelligence and the power to communicate with his fellow men, has the power of transmitting His thoughts to men and illuminating their minds with the light of truth. To deny it is to limit the omnipotent power of God. Neither is communication with man unbecoming the divine majesty. If it is not unbecoming for Him to create man, it certainly is not unbecoming to care for him and to provide him with truths which will perfect his knowledge and aid in his salvation. It is not contrary to His wisdom for the more man knows about God and the things of God the closer will be his union with Him and the greater will be the honor rendered to Him by His creatures.

Man can be taught by God. If man can be taught by man, if one man can speak to another and

be understood by him, the Omnipotent Creator of man can speak to His creatures and be understood by them. If it is not below the dignity of man to learn from a human teacher it certainly is not below his dignity to learn from God. Now, man can learn from God in either of two ways, directly or through His legates. To deny the first is to place His power below that of man. To deny the second is to limit the omnipotence of God. The only difficulty with the second method is to recognize the legates of God. Miracles and prophecy are signs that a certain person comes from God. They are the seals of God; they are the credentials of an ambassador from God. We shall consider miracles and prophecies later in this chapter. "In order that the obedience of our faith might be agreeable to reason, God has willed that to the internal aids of the Holy Spirit, there should be joined external proofs of His Revelation; viz., divine works, especially miracles and prophecy, which, inasmuch as they manifestly display the omnipotence and omniscience of God, are most certain signs of Divine Revelation and are suited to the understanding of all." (Vatican Council).

Mysteries

A mystery, in the language of the theologian, is a supernatural truth which, by its very nature, surpasses the understanding of created beings, and which cannot be discovered by such beings nor even understood by them when it has been made known to them by some revelation. Keeping this definition clearly in mind one will not confuse mysteries of mathematics, of science, of philosophy, of forces of nature, with mysteries of religion. The so-called mysteries today of science may not be such tomorrow. Many now unexplained or even unknown scientific phenomena will be explained and discovered by future generations. The mysteries of religion, on the other hand, are such because they cannot be understood nor demonstrated by purely human means and,

consequently, will always be mysteries. The great modern heresy is that everything can be explained by science or by scientific methods. Just give the scientist time enough, we read in scientific periodicals, and he will answer all questions, philosophical as well as mathematical, theological as well as scientific, and will solve all mysteries of science and religion. The mysteries of religion, by definition, are supernatural truths which can neither be understood nor explained by human reason or human methods. We shall show now that there are such truths and later that some of them at least have been revealed to us.

Just as there are truths beyond the understanding of some men there are truths beyond the understanding of all men. There are many things known and understood by the learned which the illiterate do not understand. This is no reason why they should be rejected by them as false or impossible. The ignorant perform a most reasonable act when they accept them upon the authority of scholars. It was St. Thomas, I believe, who said that it would be a sign of idiocy in an illiterate person to assert as false truths proposed by learned men because he did not comprehend them. It would be a sign of even greater stupidity in learned men to reject as false truths which were proposed by God because they did not understand them. Besides, there are many truths in philosophy and science which even the learned accept, although they do not fully comprehend them. Who understands completely the nature of vegetable and animal life? Who can explain the union between soul and body? Even mathematicians accept as true that $x^n + y^n \neq z^n$ for integral values of n greater than two, x, y, z , being integers, without being able to prove it. If there are truths in the natural order which we do not fully comprehend but must believe should we be surprised to find truths in the supernatural order which we cannot comprehend and which we should believe? Are we going to claim that

the finite mind of man is capable of grasping as completely as God all the truths known to His infinite mind? Such a claim is manifestly absurd. Only one impressed by his own intellectual powers would make it. Surely no sane person would deny that the infinite mind of God knows more than the finite mind of man or of angel is capable of understanding. Hence, if man is to become aware of such truths they must be made known to him by God who alone knows all things.

Obviously, God can make known to man truths He alone knows and understands. To deny Him this power is to limit His omnipotence. It makes Him inferior to school teachers.

It is almost as evident that a person can recognize a truth without being able to fully understand nor demonstrate it. Such happens to a man who speaks to his wife across the continent by telephone. He recognizes his wife's voice but may not completely understand or be able to demonstrate how it is possible for his and his wife's voice to travel across the country by speaking into an instrument called a telephone. Such, too, may happen to a man who passes through certain doors in the Pennsylvania Railway station. As he approaches one of these doors it opens without his touching any object. He knows the door opens automatically and when he tells the incident to a friend he expects him to believe such an event actually happened even though he may not be able to make him understand how it is done. In like manner, Almighty God expects us to believe certain truths which He reveals to us although the complete understanding of them surpasses our ability. In other words, it is reasonable to expect mysteries, properly so called, in religion and to expect all men to believe them, without fully understanding them, just on the say so of God.

Obviously, as rational beings, we cannot accept any statement claiming to be from God without proof. But once we know it is from Him that, for us,

s sufficient proof of its accuracy. That act by which we believe a thing on the authority of God is called Faith. Such an action is beyond reason, but, as we have seen, not contrary to it.

"If any one say that in revelation there are no true mysteries properly so called, but that all the dogmas of faith can, by means of reason sufficiently formed and developed, be understood and demonstrated by natural principles: let him be anathema." (Const. Dei Filius IV, Can. 1).

The revelation of mysteries can be very useful to us from an intellectual point of view and from a moral point of view. Mysteries of faith are to our understanding what the telescope is to our sense of sight. They enable us to see beyond the limits of our nature. They are guiding posts in our search for truth. The truths of revelation act somewhat after the fashion of the answers in the back of a mathematics textbook. The student works out his problem and checks his result with that of the author. If they agree he can be reasonably sure he made no mistake in his calculations. If they do not agree he probably is in error and must revise his work. Similarly, if our reason forces upon us a judgment contrary to revealed truth we are certain we made an error in our reasoning process, because God cannot err. Hence, we too must revise our work and seek the error we made. Thus, the mysteries of revelation check our intellectual efforts and prevent us from accepting as true a result which is false.

Besides guiding one to true philosophical results the knowledge of revealed truth has made itself felt in the extraordinary progress made during the Christian era in architecture, painting, sculpture, music and in all the other arts. It has made men happy. It has given them hope. It has made them realize that there is a God in heaven who is interested in them. They know whence they came; why they are here, and whither they are going.

Mysteries of religion like the Mystery of

the Incarnation,--the mystery of the Son of God made man, of the union of the divine nature and the human nature in the one person of Jesus Christ; the Mystery of the Redemption,--the mystery of Christ, the Son of God, dying on the cross for the salvation of all men; the Mystery of the Holy Eucharist,--a sacrament which really, truly, and substantially contains the body, blood, soul, and divinity of our Lord Jesus Christ under the species or appearances of bread and wine, reveal to us in a startling manner how much God loves us and how anxious He is that we save our souls. Such love of God for us and such anxiety on His part for our eternal welfare must awaken us to the necessity of saving our souls by keeping all His commandments and by making use of all the means He has placed at our disposal to secure the happiness of heaven. Without a knowledge of these mysteries we would never believe that God so loved man as to give His own Son to the world and permit Him to lay down His life for him. We would think that we are too insignificant, too unimportant, for God to give us even a thought. "What is man that thou art mindful of him?"

Miracles and Prophecies

We occasionally hear of men claiming that God has given them a revelation and that He has commissioned them to speak to the whole human race. Such men should offer indisputable proof that they are what they claim to be. We say that a teacher has been sent by God if his doctrine is not unworthy of its alleged author and if it be confirmed by miracles and prophecies. It is not unworthy of God if it is not degrading or trivial. Since it is most difficult for even educated men to determine the worthiness of a doctrine some other means must be used to prove it comes from God. They are miracles and prophecies.

A miracle is an occurrence outside the course of nature, perceptible to the senses, and explicable only as the act of God Himself. Works of divine

grace such as the removal of mortal sin in the sacrament of Penance are not miracles in the sense used here. Miracles are apparent to the senses.

The possibility of miracles is self-evident to those who believe in the existence of God. Since God has created the universe and established the laws of nature, He certainly has the power to intervene in their operations. God is the efficient cause of miracles although He can make use of angels or men as instrumental causes. The final cause or the purpose for performing the miracle, is not to conserve or repair the physical order. It is, rather, to manifest the existence of God to men, to prove the holiness of the just, to punish the crimes of the wicked, or to confirm the doctrine taught to men by His ambassadors.

Miraculous events can be known with the same certitude as natural phenomena since they are facts evident to the senses. Those who reject the evidence for miracles must also reject the evidence on which the natural sciences is based, the evidence of our senses.

There are two classes of miracles. Miracles of the first class may be either above nature, such as the resurrection of the dead; or contrary to nature, such as the preservation of life in the midst of fire. For such miracles good common sense suffices to recognize the intervention of a supernatural agent. Miracles of the second class are those which nature can produce but not in the same way; for example, the sudden cure of a broken bone or the healing of a cancerous tumor by means of a sign or a word.

Seven conditions must be fulfilled before cure is recognized as miraculous: (1) the cure must be instantaneous. If it were not instantaneous but gradual, then the objection could be raised that it was due to the natural process of repair tissue. (2) The cure must be permanent. At Lourdes the miraclees must report themselves for at least a

year, or often longer, after the alleged miracle. (3) The cure must be of a disease with objective signs as well as the symptoms of the patient. It must been seen, or felt, or heard by auscultation, or revealed by X-rays, or chemical analysis, by the physician or surgeon. (4) It must be a cure that cannot be explained by the natural process of healing inherent in every living tissue. (5) The alleged cure must have been examined immediately before and immediately after the cure has taken place by a physician or surgeon, or credible witness, or witnesses. (6) The cure must not be such that it could be paralleled by a similar cure where no question of miracle was raised. (7) In a cure of a nervous disease there must be objective evidence of an organic lesion so as to exclude purely functional diseases, such as hysteria. It is interesting to note that Pope Benedict XIV (1747) laid down a rule that cures which were associated with the nervous system were not to be relied on in canonizations.

It is a universal belief that miracles prove the divinity of a religious doctrine and the heavenly mission of the messengers that announce it. When a miracle is worked, one, unless he is blinded by prejudice, feels instinctively that it comes from God and constitutes the divine seal or stamp of approval upon the truth of the revealed doctrine in whose behalf the miracle was worked.

Prophecy consists in announcing in advance and in a definite manner future events which depend on the free acts of God or man. It may also be defined as the positive prediction of a future event, the knowledge of which cannot be had, either in its physical causes or moral causes, by any created intelligence. Three necessary elements characterize a true prophecy: (1) the certainty and the precision of the announcement; (2) the futurity of the event; (3) the impossibility of foreseeing the event by natural means. The predictions of an astronomer who foretells an eclipse, that of a statesman who

predicts accurately a political event, are not prophecies because they are deductions made from natural causes which may be known to man.

Like miracles, prophecies properly so called, and duly fulfilled is evidence of Divine intervention. The possibility of prophecy depends upon two truths: (1) God knows future events; (2) God can reveal them. It is obvious that God knows the future events whose existence will be determined by necessary causes, since God is the author of these causes. It is also true that God knows future events which are dependent on the free-will of man. To deny this would be equivalent to the denial of the omniscience, providence and immutability of God. Since God alone knows all future events there is no conceivable reason why He should not be able to reveal certain of these events before they happen if He chooses to do so. Neither is there any reason forbidding Him to use human beings as instruments to make known the future in order to confirm the doctrine they may be teaching in His name. In fact, a prophecy fulfilled is a positive, irresistible proof of the divinity of the revelation in support of which it had been given and actually verified. It is a true miracle and, therefore, it possesses the same demonstrative force that is rightly attributed to a miracle. A true prophecy is possible only to God since He alone knows the future. It is, consequently, a kind of divine revelation and, as God cannot confirm error by any of His acts, it follows that a doctrine, of which prophecy forms an integral part, must come also from God.

Chapter V

HISTORICAL VALUE OF THE OLD AND NEW TESTAMENT

We have studied Revelation, its possibility, its necessity and the signs by which it can be recognized. Because Divine Revelation is necessary to man if he is to attain the supernatural destiny planned for him by Almighty God, we may say that a Revelation by God has been made and the only thing that remains for us to do is to find out where it is and what He has revealed. In other words, we are seeking the revealed religion. Of the many religions in the world today which claim to be able to lead men to God, there is only one which can stand a scientific scrutiny; viz., the Catholic Church. She claims to be in full possession of the revealed truth and offers as proof that her mission is from heaven the facts contained in Tradition and Holy Scripture. However, before studying these marvelous facts Apologetics first examines the value of the historical sources which contain them; that is, Tradition and Holy Scripture.

Tradition, as an historical source, is the transmission of a fact by word of mouth from person to person. Every event which interests a people passes from the first witnesses of it to the rest of the nation and is preserved among them for a long time especially if the tradition is put in writing or inscribed on monuments. Every society which exists or has existed, religious as well as civil, has had its own traditions. Of all these societies, none is comparable to the Catholic Church when we consider its duration, its universality, its unity, the powerful influence exercised by it and the difficulties it sustained in order to preserve its independence. Like all these societies, the Church has

her traditions and she is her own witness to them. If we want to know something of the history of the Greeks we study Greek literature, Greek monuments, histories of Greece written by Greeks or authorities on Greece because we expect them to be the best sources of their own traditions and history. We would act in a similar manner if we should desire to study the history of Rome, of Germany, of France, of Russia, of England, of our own country, and of any other nation. So too, if we really wish to know the facts which constitute her history we must examine the traditions that the Church has preserved. These facts, mixed with her doctrines, are contained in her books: books of religious instruction, of religious legislation, of liturgy, of piety, of history; in monuments, statues, paintings and inscriptions; in her institutions, such as the Papacy, the College of Cardinals, the ecclesiastical hierarchy, her universities, religious orders, etc.; in the customs of those who have practiced the faith of the Church. All these sources reveal to us the traditions of the Catholic Church for about twenty hundred years. A very great number of them are also contained in the annals of societies not Catholic.

The principal object of the testimony of the Church is to bear witness to the fact of Divine Revelations in addition to miracles and prophecies, which are the most certain indications of this Revelation. Although, in its present form, the Church dates only from the time of Jesus Christ she teaches and has always taught that the religion she professes is the completion of the primitive religion and of the Mosaic religion. Thus, she unites her own traditions to those of the Patriarchs and of Judaism.

Once one admits the divinity of the Church he should recognize that the traditional evidences of the Church have a divine value. Even if one considers the testimony only from a natural point of view, as we are doing now, it possesses the highest historical value one could possibly desire. The

facts to which she bears witness are external, easily examined, and of capital importance since they concern the destiny of man. The witnesses of these facts are innumerable and well known for their knowledge and virtue. If these facts were false, and the witnesses of them liars, the enemies of the Church would have long ago exposed the imposture. Also, it is impossible to conceive of men like Clement of Alexandria, Justin the philosopher, Cyprian and Augustine, Hilary and Athanasius, Gregory and Chrysostom, Anselm and Thomas Aquinas, Newman and Mercier, Leo XIII and Pius XI, and a multitude of other brilliant, saintly men being so simple, so indifferent, as not to study the motives for their belief; so unintelligent as not to recognize fiction, myths, etc. for what they are; and so foolish as to dedicate their lives to propagate a lie, suffer humiliation and insult, and even lose their lives in its defense.

Although at the present part of our course we shall spend most of our time studying Holy Scripture, it is necessary to stress the point that not all of Revelation is contained in the Bible. We shall prove later, contrary to Protestant teaching, that the Bible does not contain all revealed truth. The biblical writings are distinguished from traditional writings in this, which will also be proved later, that the Bible was written under the inspiration of God whereas the writings preserving Traditions were not. In other words, the Bible is the word of God written by men as instruments used by Almighty God.

We shall now consider the conditions that an historical document be authoritative. An historical account is authoritative when the facts it relates are true. They may be considered true when the historian possesses the required knowledge and sincerity. In other words, when the historian has not been deceived and does not wish to deceive. We can be reasonably certain he has not been deceived when

he is an eyewitness of the events he relates or when he has obtained his information from reliable sources. We can also be reasonably certain he does not wish to deceive his readers when it is not to his advantage to lie and especially when he suffers some disadvantage, as for example, persecution, humiliation, even loss of life and property in defense of his veracity.

To know that a certain author is an honest historian is not sufficient proof that a book attributed to him is really his. Hence, it is very important to assure ourselves of its authenticity and integrity. That is, whether the book attributed to him is really his and whether it is as he wrote it.

The authenticity of a book may be established by extrinsic proofs and by intrinsic proofs. Extrinsic proofs are those drawn from sources outside the book itself. A constant tradition which attributes the book to a certain person, the testimony of contemporary writers and others who quote passages from the book and attribute them to him, are examples of extrinsic proofs. Intrinsic proofs are drawn from the study of the work itself. Could the facts related have been known to the reputed author? Is the style his? These are some of the things one looks for when seeking intrinsic evidence. Intrinsic evidence is only a probable argument. Without extrinsic proof we could never be positive a certain book is being attributed to the proper author.

The integrity of a book consists in its having been preserved as the author wrote it. There are two kinds of integrity; absolute, which admits of no change whatever no matter how insignificant; substantial integrity, which preserves the author's work without any essential change having been made. For example, in our literature classes we read the plays of Shakespeare but not as he wrote them. The spelling, for one thing, has been changed to suit modern usage. Evidently, as all critics agree,

substantial integrity suffices. They realize that old manuscripts particularly were subject to accidental changes in the hands of copyists.

Like authenticity, the integrity of a book may be established by extrinsic proofs and intrinsic proofs. Extrinsic proof consists in comparing the work with other copies made by different people; in noting how carefully it has been preserved; in finding how others accept it, particularly those who do not agree with the philosophical, political or religious content of the book. Intrinsic proofs consist in examining the work for contradictions, for unity, etc. Intrinsic proof is only probable.

Since we have not the time to examine each of the books of the Bible and show why they are trustworthy historical documents we shall confine our attention to the first books of the Old Testament, the Pentateuch, and to the first books of the New Testament, the Gospels.

The Authenticity of the Pentateuch

Extrinsic Proofs

The first five books of the Old Testament were written by Moses. This is the constant, unanimous, tradition among the Jews. All the writers of the other books of the Old Testament from Josue to the second book of Machabees, many of the authors of the New Testament, and the Jewish historians Philo and Josephus mention Moses as the author of the Pentateuch. To the unanimous testimony of the Jews concerning the authorship of the Pentateuch may be added the testimony of a number of heathen writers. Hecataeus of Abdera, Manetho, Lysimachus of Alexandria, Eupolemus, Tacitus, Juvenal, Longinus, all ascribe to Moses the institution of that code of laws by which the Jews were distinguished from other nations and most of them note that he committed his laws to writing. Manetho and Lysimachus were Egyptians and represent the views of the only nation

which was sufficiently near and sufficiently advanced in the Mosaic age to make its testimony on the authorship of the Pentateuch of real importance. Manetho, a contemporary of Alexander, wrote in his History of Egypt "Now it is said that their (Jews) state was organized, and their laws established by a priest, a Heliopolitan by birth, named Osarsiph, from Osiris, a god who was worshipped in Heliopolis; and that when he joined himself to this people, his name was changed, and he was called Moses." (Rawlinson's Scriptural Evidences, p. 255).

Moses, who lived about 1500 B.C. was the legislator and liberator of the Jews. Their public feasts and their popular religious customs come from the Law which derives its authority from the fact that it was written by Moses. It is unreasonable to assume that a whole nation was deceived concerning the author of the laws which shaped their religious, moral and social life.

Intrinsic Proofs

Moses, as the lawgiver of Israel, would naturally leave behind him a written record of the ordinances he made and the motives for making them. The author's style, his familiarity with the manners and customs of the Egyptians and their cities, his command over the people in the wilderness, prove that Moses, their leader, was the author. He writes as an eyewitness of the events he relates and as one who lived for years among the people whose history he recorded. The author and the people he rules knew practically nothing of Chanaan, the Promised Land, while the Egyptian towns of Pithom, Ramesses, Socoth, Etham, Beelsephon, etc. are mentioned as being familiar to every one. The Pentateuch itself repeatedly speaks of Moses as writing the law, recording the various events and occurrences in a book and as reading from this book to the people. (Exod. xvii, 14; xxiv, 4, 7; Numb. xxxiii, 2; Deut. xvii, 18; xxviii, 58; xxix, 20, 27). "After Moses had

written the words of this law in a volume, and finished it, he commanded the Levites....saying: Take this book and put it in the side of the ark of the covenant of the Lord your God that it may be there for a testimony against thee, for I know thy obstinacy." (Deut. xxxi, 24-27). "Moses wrote this law and delivered it to the priests." (Deut. xxxi, 9).

This book of the law was deposited in the ark of the covenant, given into the special custody of the Levites with the stern injunction "Ye shall not add unto the word, neither diminish aught from it"; (Deut. iv, 2) and they were charged "at the end of every seven years, in the year of release, in the feast of tabernacles, to read it before all Israel in their hearing." (Deut. xxxi, 10, 11). Unless, therefore, we admit the Pentateuch to be genuine we must suppose that the book which (according to the belief of the Jews) Moses wrote, which was placed in the ark of God, over which the Levites were to watch with such jealous care, which was to be read to the people once in each seven years, and which was guarded by awful sanctions from either addition to it or diminution from it, perished; and that another book was substituted in its place, by some one unknown, professing to be the work of Moses and believed to be his work thenceforth, without so much as a doubt being breathed on the subject either by the nation, its teachers, or even its enemies, for many hundreds of years. Such an assumption is manifestly untenable.

The Biblical Commission on June 27th, 1906, answered the following two questions in the negative:¹

"Are the critical arguments against the Mosaic authorship of the Pentateuch of such weight

1. Hugh Pope, O.P., The Catholic Student's "Aids" to the Bible, (Old Testament), pp. 177-178; courtesy of Benziger Brothers' publishers.

that we are justified in disregarding (a) the collective force of the many indications of the Mosaic authorship afforded by both Old and New Testaments, (b) the persistent agreement of the Jewish people on the point, (c) the constant tradition of the Christian Church, (d) the internal arguments in favor of the Mosaic authorship which are deducible from the text (of the Pentateuch itself); and are we consequently justified in holding that Moses was not the author of these books but they were compiled from sources which were in many cases of later date than Moses?

"Does the Mosaic authorship of the Pentateuch mean that we are bound to hold that Moses wrote it all with his own hand, or at least dictated it to amanuensis?"

The following question was answered in the affirmative:

"Can we, on the other hand, allow the hypothesis that Moses himself entrusted to one or more scribes the task of committing to writing what he alone had received under Divine inspiration; providing, of course, that these amanuenses faithfully rendered his meaning, wrote nothing which he did not intend, and omitted nothing; providing, too, that when the work had been completed, it was approved by Moses who was the principal and the inspired author, and that it was finally published under his name?"²

Integrity of the Pentateuch

With the exception of the account of the death of Moses, added shortly after he had completed his work, and a few additional explanations which

2. Hugh Pope, O.P., The Catholic Student's "Aids" to the Bible, (Old Testament), p. 178; Benziger Brothers.

neither alter the facts related by Moses nor change the doctrine expounded by him, the Pentateuch has come down to us substantially as it left his hands.

Extrinsic Proofs: The first extrinsic proof of the integrity of the Pentateuch is the constant and unanimous belief of the Jews who have always held that no serious change had ever been made in it. This proof is confirmed by the accord which exists between entire copies of the Pentateuch and citations which have been made from it in the other books of the Bible and in the works of Philo and Josephus. The Hebrew text does not differ substantially from the Vulgate and other versions which have appeared since the coming of Jesus Christ, nor from the Septuagint version, or the Pentateuch of the Samaritans.

The integrity of the Pentateuch was assured by the religious respect and veneration of which it was the object. It was not a hidden book, accessible to only a few privileged individuals; it was known to all Levites, priests and magistrates and parts of it were read publicly several times during the course of the year. Evidently, it was impossible that a book so respected, so well known, not to be preserved in its substantial integrity. It would be subject only to the slight changes made inevitable by the inattention or carelessness of some copyists.

Finally, the Pentateuch does not flatter the Jews. It relates their murmurs, their revolts, their infidelities; it imposes on them a stern law replete with threats for its transgressor, a law repugnant to all their instincts. Neither does it flatter the Gentiles. If its integrity had been destroyed, these passages would have been the first to be removed or changed. Obviously, they are still a vital part of the Pentateuch.

Intrinsic Proof: The unity, completeness and order in the composition of the books is proof that the integrity of the Pentateuch has not been destroyed.

The Biblical Commission answered the following question in the affirmative, subject to the Church's decision:³

"Can it be admitted without in any way prejudicing the Mosaic authorship that in the course of time certain modifications may have found their way into the Pentateuch, as for example, additions made--subsequent to the death of Moses--by an inspired writer; glosses or explanations of the text; modifications of archaic words and forms? Can we admit also textual corruptions due to careless copying, and only to be detected by the application of the principles of the textual criticism?"

Veracity of the Author of the Pentateuch

No one can reasonably doubt the sincerity and honesty of Moses. He left a palatial home to champion the cause of a despised and hated people who, at the beginning, refused to acknowledge that he was sent by God to lead them through the wilderness to a Promised Land. After he convinced them of his divine mission by prophecies and miracles he endured their murmurs, revolts and wickedness for forty years in an open country where he and his people suffered all the hardships of life in camp.

He was an eyewitness to the facts he relates in the Pentateuch and so were the people. Other events which he describes and to which he was not an eyewitness were well known to all the people by a constant tradition.

We have from Moses an account of the early history of the Jews which possesses the highest degree of historical credibility at least as regards the events of the last four books of the Pentateuch. We have from them the direct witness of a contemporary writer--not a spectator or an actor but the leader

3. Hugh Pope, O.P., The Catholic Student's "Aids" to the Bible, (Old Testament), p. 178; Benziger Brothers.

in the events which he relates--honest evidently, for he records his own sins and defects, and the transgressions and sufferings of his people; and honest necessarily, for he writes of events which were public and known to all. We have a work which, by the laws of historical criticism, is just as reliable as Caesar's Commentaries or Xenophon's Retreat of the Ten Thousand. We have that rare literary treasure, the autobiography of a great man, engaged in great events, the head of his nation at a most critical period in its history; who commits to writing the various events and transactions in which he is engaged as they occur, wherever they have a national or a public character.

The narrative in the first book of the Pentateuch, Genesis, is undoubtedly on a different footing than that of the last four books. Even here, where Moses relates events of which he was not an eyewitness, his account possesses the highest degree of historical credibility. If it be granted, as it is generally done, that the great and stirring events in a nation's life will, under ordinary circumstances, be remembered, neglecting all written memorials, for at least five generations, the account which Moses gives of the temptation and fall of Adam and Eve is to be relied on. Adam, according to the Hebrew text, was for two hundred and forty-three years contemporary with Methuselah, who conversed for one hundred years with Sem. Sem was for fifty years contemporary with Jacob, who probably saw Jochebed, Moses' mother. Thus Moses might, by mere oral tradition, have obtained the history of Abraham, and even of the Deluge, at third hand; and that of the Temptation and the Fall, at fifth hand. The patriarchal longevity had the effect of reducing centuries to little more than decades so far as the safe transmission of historical events was concerned; for this does not depend either upon years or upon generations, but upon the number of links in the chain through which the transmittal takes place. The account which Moses

gives in the Book of Genesis passed through no more than four hands between him and Adam. The argument is, of course, stronger for the more recent events, since they would have passed through fewer hands than the earlier.

We have been assuming that the sole source from which Moses composed the Book of Genesis was oral tradition. However, it is highly probable that he also made use of documents, records of former ages and monuments, which had descended from the families of the patriarchs and by collecting, arranging, adorning, and, where they were deficient, completing them in composing his history. This view is generally accepted by students of the Bible.

The only reliable materials that we possess, besides the Pentateuch, for the history of the period which it embraces, consist of some fragments of Berosus and Manetho, a certain number of Egyptian and Babylonian inscriptions, and two or three valuable papyri. The value of the histories written by Manetho, a Sebennyte, and Berosus, a Chaldean, is beyond doubt. They had free access to the national records and so drew their histories from the fountain head. This advantage might have been forfeited by a deficiency on their part of either honesty or diligence. However, during the past hundred years, the monuments uncovered furnish proof of their honesty and their carefulness. The student is recommended to read "Historical Evidences of the Truth of the Sacred Records" by Rawlinson for a complete study of how the facts and events recorded by Moses in the Pentateuch receive complete verification in every detail in the writings of these ancient historians and in the discoveries of modern archaeologists.

Consequently, from the above considerations, we must accept as true all the events related by Moses in the Pentateuch and completely accepted by the Jews as absolutely accurate. Some few things which he revealed to them as coming from God and to which they were not personal witnesses he confirmed

by prophecies and miracles. For example, the miracles he wrought when he led them from the land of the Egyptians to the desert proved he was sent by God to be their leader. Hence, we must accept as trustworthy and authentic the contents of the Pentateuch.

Similarly, it is possible to prove the authenticity, integrity and veracity of all the other books of the Old Testament. I suggest for further reading and more satisfactory proofs of the historical credibility of the Bible the "Practical Handbook for the Study of the Bible" by Seisenberger; and the "Catholic Students 'Aids' to the Bible" by Pope and numerous articles in the Catholic Encyclopedia.

The first five books of the Old Testament is called the Pentateuch. Genesis--this is the first of the books and narrates the origin of the world and of the nations. It ends with the death of Joseph. Exodus--this book is so called because it begins with the history of the departure of the Jews from Egypt. Exodus may be divided into three parts: the first narrates the events preceding the deliverance of the Hebrew people; the second describes the manner in which God delivered them; the third narrates the covenant which God made with them on Mount Sinai. Leviticus--this book treats chiefly of what concerns the functions of the Levites and the priests at the ceremonies of religion, the different kinds of sacrifice, the divers festivals, and the year of Jubilee. Numbers--so called because the first three chapters contain the enumeration of the Hebrew people. It describes the history of this people in the desert after their departure from Mount Sinai. Deuteronomy--the last of the books of the Pentateuch and so named because it contains for a second time the Law in resume.

There are forty-five books in the Old Testament. These books are usually divided into three classes: the historical books, the moral books and the prophetic books. The historical books are:

the Pentateuch, the five books of Moses mentioned above; the book of Josue; the books of Judges; the book of Ruth; the four books of Kings; the two books of Paralipomenon; the two books of Esdras; the books of Tobias, Judith, Esther, and Job; the two books of Machabees. The moral books are: the Psalms, Proverbs, Ecclesiastes, the Canticle of Canticles, Wisdom, and Ecclesiasticus. The prophetical books are those of the four great prophets: Isaias, Jeremias, Ezechiel and Daniel; and those of the twelve minor prophets: Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias.

The New Testament

The New Testament is the second part of the Holy Scriptures and contains twenty-seven books. These books, like those of the Old Testament, may be divided into historical, moral, and prophetical books. The historical books are the four Gospels and the Acts of the Apostles. The moral books are the Epistles, or Letters, of the Apostles. Fourteen of them were written by St. Paul, one by St. James the Less, two by St. Peter, three by St. John and one by St. Jude. Of the Epistles of St. Paul, one was addressed to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Phillipians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon and one to the Hebrews. There is only one prophetical book, the Apocalypse of St. John.

The Authenticity of the Gospels

Extrinsic Proofs:

Christian people have always been unanimous in their belief that the four Gospels were written by St. Matthew, St. Mark, St. Luke and St. John. It is hardly possible that a religious-minded people such as the early Christians, would be mistaken

concerning the authorship of books which, for them, was the word of God. Besides this universal tradition we have the testimony of the Fathers of the Church to confirm the authenticity of the Gospels. St. Clement, Pope (98), disciple of St. Peter and St. Paul, mentions the authors of the first three Gospels as we know them. He died before St. John wrote his Gospel. St. Ignatius, Bishop of Antioch (107); St. Polycarp, Bishop of Smyrna (155); Papias, Bishop in Phrygia (118); St. Justin, born in Palestine (166); St. Irenaeus, born in Smyrna (120); Clement of Alexandria (217); Tertullian (145-230) and Origen (186-254), all bear witness to the authenticity of the Gospels.

Not a single heretic of the first two centuries denied the authenticity of the Gospels. The Ebionites, Marcionites, Valentinians, and others, cite numerous passages from the Gospels, interpreting them to suit their own doctrines, and attributing them to the four authors of the Gospels as we know them. Even pagan authors; e.g., Tryphon and Celsus, expressly attribute the Gospels to the authors which bear their names.

"The Gospels rank among the best attested works of the Graeco-Roman world. They are better attested than the works of Pindar, Xenophon, or Horace; of Pliny, Polybius, or Suetonius; or Terence or Plautus, Sophocles or Euripides, or of a score of others, the genuineness and authenticity of whose writings are cheerfully accepted by every classical scholar in the world. For instance: Is there a Greek historian more unquestionably received, more absolutely believed, more respected as an utterly reliable source of information than Thucydides? Yet, the first allusion to Thucydides as author of his works occurs some two hundred and twenty years after his death, in the pages of another historian called Polybius?"⁴

4. J. P. Arendzen, The Gospels-Fact, Myth, or Legend, p. 27; (Sands) Courtesy of Herder Book Co., publishers.

Thus, from the unanimous tradition of the Christian people, the testimony of the Fathers of the Church, heretics and pagans, we must accept the authenticity of the first four books of the New Testament.

Intrinsic Proofs:

Everything in the first three Gospels indicates that they were written before the fall of Jerusalem at the hands of Titus, 70 A.D. The details which they give of the form of government, of the civil laws, the religion of the Jews, the sects which divided them, their customs, the topography of the country, the cities of Palestine, the temple of Jerusalem, etc.; these details, so precise and so exact, so perfectly in accord with the findings of historians and archaeological investigations, that we are forced to conclude that these documents were written by eyewitnesses. Later writers could not possibly have described the events, the scenes, the customs, etc., with such intimate personal touches and accuracy. After the ruin of Jerusalem the political, civil, religious and even topographical characteristics of the country in some respects, had undergone many changes. If the Gospels had been written later, in the second century, as some have claimed, many errors would have been made. I suggest to any one interested in this topic to read the two excellent books by H. V. Morton: "In the Steps of the Master" and "In the Steps of St. Paul."

The Gospel of St. John contains within itself proof of its own authenticity. He is the "beloved disciple"; the one so closely united to our Lord that his love for Him permeates the entire Gospel.

The Integrity of the Gospels

Extrinsic Proofs:

That the New Testament is entire is now well recognized among all scholars who are specialists in

the field, whether they be Catholic, Protestant, or rationalist. Only a few very minor phrases or passages here and there are still questioned. "Perhaps even the number of passages of which the authenticity has not yet had a sufficient critical demonstration does not exceed twelve, at least as regards substantial alterations." (Catholic Ency. Testament, New).

Our extant manuscripts carry us back to the fourth century, and all of them agree as to text. Although this is about three centuries after the originals were written, the problem of bridging this interval is a relatively simple one. We know from independent sources that the Gospels were translated into many languages. All of these translations substantially agree. Even were all manuscripts and translations lost we could reconstruct most of the Gospels from the vast number of quotations in the writings of Origen, Clement of Alexandria, Irenaeus, Tertullian, and Cyprian who lived in the first half of the third century and the second half of the second century. Our present text can also be checked by quotations in the writings of Justin, Papias and Marcion, who lived about the middle of the second century. The Gospel texts can also be verified by a study of the writings of St. Polycarp, Ignatius and Clement which date back from the middle of the second century into the fourth quarter of the first.

Intrinsic Proofs:

If the Gospels had been modified in any substantial way by the early Christians they would have removed anything which might hurt their pride, which appeared to be an error or a contradiction. The differences among the Evangelists proves they worked independently and that the Gospels are essentially as they wrote them. The Gospels are well written, possessing unity, emphasis and coherence; qualities which would have been lacking if their integrity had been destroyed.

The Veracity of the Evangelists

The Evangelists were eyewitnesses of the facts they narrate in their Gospels. They could not have been deceived since a great many of these facts were witnessed by numerous people and were known to the whole nation. For example, the Jews and pagans tried to explain away the miracles of our Lord but never denied that they had taken place. The Evangelists had no interest in deceiving any one. Their story, far from procuring them glory and fortune, brought them only persecution and death. To lie under such circumstances would be the height of folly. On the other hand, the moral virtues of the Evangelists and the other Apostles, their meekness, humility, charity, heroism, etc., excludes all possibility of imposture. The very character of their written testimony bears witness to their sincerity and honesty. They admit their weaknesses; they relate without complaint the wickedness of the enemies of their Master; they describe His miracles, passion and death, without a word of admiration or of sorrow; they describe the time, place and persons in each event. Thus, it is impossible to believe that they were impostors. We must believe their story is true.

The veracity of the Evangelists is confirmed by the testimony of pagan writers of eminence. The existence during the period recorded by the Evangelists of one called by His followers Christ, the place of His teaching, His execution by Pontius Pilate, Procurator of Judea under Tiberius, the rapid spread of His doctrine through the Roman world, the vast number of converts made in a short time, the persecution which they underwent, the holiness of their lives, their worship of Christ as God, are witnessed to by Tacitus, Suetonius, Juvenal, Pliny, Trajan, and Adrian, who wrote in the century immediately following the death of Christ.

Speaking of the fire which consumed Rome in Nero's time and of the general belief that he had caused it Tacitus wrote: "In order therefore to put

a stop to the report, he laid the guilt, and inflicted the severest punishments, upon a set of people who were held in abhorrence for their crimes, and called by the vulgar, Christians. The founder of that name was Christ, who suffered death in the reign of Tiberius, under his procurator Pontius Pilate. This pernicious superstition, thus checked for a while broke out again; and spread not only over Judaea, where the evil originated, but through Rome also, whither all things that are horrible and shameful find their way, and are practiced. Accordingly the first who were apprehended confessed, and then on their information a vast multitude were convicted, not so much of the crime of setting (Rome) on fire, as of hatred to mankind. And when they were put to death mockery was added to their sufferings; for they were either disguised in the skins of wild beasts, and worried to death by dogs, or they were crucified, or they were clothed in some inflammable covering, and when the day closed were burned as lights to illuminate the night. Nero lent his own gardens for this exhibition, and also held the shows of the circus, mingling with the people in the dress of a charioteer or observing the spectacle from his chariot. Wherefore, although those who suffered were guilty, and deserving of some extraordinary punishment, yet they came to be pitied, as victims not so much to the public good, as to the cruelty of one man." (Annal. xv, 44).

The incidental allusions to the civil history of the times made by the Evangelists give us further proof of their veracity and their trustworthiness since in every instance they receive confirmation in the writings of pagan historians and pagan records.

The political condition of Palestine at the time of the Gospel narratives was complicated. It underwent frequent changes but retained certain peculiarities which made the position of the country unique among the dependencies of Rome. It was not

conquered in the ordinary way but passed into the hands of the Romans with the consent and by the assistance of a large party among the Jews. It was allowed to maintain a species of semi-independence similar to that in India under the British rule or in unoccupied France today. A double system of taxation, a double administration of justice, even a double military command were some of the consequences of the surrender to Roman rule. Even Jewish and Roman customs, Jewish and Roman words were simultaneously used. The New Testament narrative falls into no error in treating of this period. It marks, incidentally and without effort the various changes in the civil government: the sole kingdom of Herod the Great (Matt. 11, 1; Luke 1, 5); the partition of his dominions among his sons (Matt. 11, 22; xiv, 1); the reduction of Judaea to the condition of a Roman province, while Galilee, Ituraea, and Trachonitis continued under native princes (Luke 11, 1); the New Testament exhibits the ordinary division of authority between the High Priest and the Procurator (Matt. xxvii, 1, 2); the existence of two separate taxations--the civil and ecclesiastical (Matt. xxi, 17; xvii, 24); of two tribunals (John xviii, 28, 32); two military forces (Matt. xxvii, 64-65); two methods of marking time (Luke 11, 1).

The general tone and temper of the Jews at the time, their feelings towards the Romans and towards their neighbors, their internal divisions and sects, their confident expectation of a deliverer, are represented by Josephus and other writers in a manner which strikingly accords with the account incidentally given by the Evangelists. It would be easy to point out further agreements between the Evangelical historians and profane writers with respect to the manners and customs of the Jews at this period, if space permitted. There is scarcely a matter of this kind noted in the New Testament which may not be confirmed from Jewish sources such as Josephus and Philo.

The civil governors and administrators distinctly mentioned by the New Testament historians are the following: The Roman Emperors, Augustus, Tiberius and Claudius; the Jewish kings and princes, Herod the Great, Archelaus, Herod the tetrarch, Philip the tetrarch, Herod Agrippa the first, and Herod Agrippa the second; the Roman governors, Quirinus, Pontius Pilate, Sergius Paulus, Gallio, Festus and Felix. It may be shown from profane sources that these persons existed; that they lived at the time and bore the office assigned to them; that they were related to each other, where any relationship is stated, as Scripture declares; and that the actions ascribed to them are either actually such as they performed or at least in perfect harmony with what profane history tells us of their characters.

We have found that the historical Books of the New Testament are the productions of contemporaries and eyewitnesses; that two at least of those who wrote the life of Christ were his close and intimate friends; that the truth of the narrative contained in these writings is evidenced by their sober, simple, and unexaggerated tone, and by their agreement, often undesigned, with each other; that its main facts are noticed by profane writers, while a comparison of its incidental facts with the civil history of the times reveals an agreement which is at once so multitudinous and so minute as to constitute, in the eyes of all those who are capable of weighing historical evidence, an overwhelming argument in proof of the authenticity of the whole story; that the narrative was accepted as simple truth, soon after it was published in most parts of the civilized world, and not by the vulgar only, but by men of education and refinement, and of good worldly position; that it was received and believed at the time when the truth of every part of it could be readily tested, by many hundreds of thousands, notwithstanding the prejudices of education and the sacrifices which

its acceptance involved; and finally, that the sincerity of these persons' belief was in many cases tested in the most searching of all possible ways, by persecutions of the cruelest kind, and triumphantly stood the test.

Simple earnestness, fidelity, painstaking accuracy, pure love of truth, are the most patent characteristics of the New Testament writers, who evidently deal with facts, not with fancies, and are employed in relating a history, not in developing an idea. They write "that we may know the certainty of those things" (Luke 1, 4) which were "most surely believed" (ibid 1, 1) in their day. In spite of all the efforts of an audacious criticism the truth of the Sacred Scriptures stands firm, the stronger for the shocks that it has resisted.

From the above brief study reason concludes: (1) that the historical truthworthiness of the Bible cannot be called in question; (2) that, since these Books attest, by a great number of miracles and prophecies, the fact of Revelation, we must believe that fact. Besides, a good part of Revelation is contained in the Bible.

The Bible has been presented to us as actually written in some sort by God's command. The following are some facts that support the Bible's claim: (1) The historical details have never been disproved, though perhaps there is hardly one that has not been assailed. Where the Bible comes into contact with profane history some remarkable confirmations of its statements have been furnished. For example, recent excavations made by Professor Garstang on the site of ancient Jericho prove that the Bible date of the Exodus is more accurate than thought by modern Egyptologists and that the walls of Jericho did fall down as described in the Bible. Even today the marks of fire and the smell of brimstone can be recognized at the Dead Sea, the scene of the destruction of Sodom and Gomorrah. (2) It has to be borne in mind that many of the biblical writers suffered severely

and sometimes laid down their lives for the truth of what they said. We need only mention Isaias, who was sawed in two at the command of his son-in-law, King Manasses; Jeremias, who was stoned to death by the Jews; Ezechiel and the Evangelists who were martyred. (3) The prophetic character of the Bible lays it open in a peculiar way to challenge. Yet the whole of the Old Testament is prophetic and is ever receiving its fulfillment in Christ and His Church. (4) Its doctrinal teachings have never been successfully assailed. (5) Its moral teaching is of the highest order. The ten commandments are, admittedly, the foundations of society not to mention the key to the kingdom of heaven, yet we owe them to the Bible alone. (6) The wonders and miracles wrought are told with an unquestioning simplicity which amounts almost to audacity. (7) The picture of the Redeemer, so long expected, drawn by the Scriptural writers bears the stamp of truth, of reality. (8) The effect the Bible has had on all peoples in all times and places is beyond human understanding.

Excellence of the Sacred Scriptures

Its unity is inexplicable without the intervention of God. It develops progressively only one idea, the mystery of Jesus Christ. The authors live many generations apart and were from all stations in life: farmers, priests, kings, prophets, fishermen, etc. It is a universal book; appealing to all times to all countries, to all peoples in all situations. Its literary beauty has never been excelled. "And what is literature that lives? Is it not literature that breaks forever through barriers of tongues and times to show itself vital? Some parts of the Bible were originally written in Hebrew, which became a dead language. Those sections sometimes called apocryphal were composed in part or in whole in an Aramaic dialect, which became a dead language. Other parts were composed in ancient Greek, which became a dead language. The first great translation of

widespread Christian use was in Latin, which also became a dead language. But the Bible itself has never been dead literature. It has lived again with unimpaired vigor through Greek and Latin versions, in translations into all modern tongues; it lives today in more than one magnificent English text.

"If the Bible is dead literature all the great words and all the great songs of antiquity are dead. It would be easier to believe that taste is dead, that the cultural spirit of our times is moribund. To be sure, the Book contains many dull and arid passages which never were living literature in any true meaning of the words. But until there are better tellers of anecdotes than Saint Luke, better dialecticians than Saint Paul, better orators, poets and dramatists than Isaias, Jeremias, David, the authors of Genesis, Ruth, Job, the Song of Solomon--until there are seers of nobler soul and more resplendent vision than Hosea, greater masters of invective than the author of Lamentations, better pessimists than the author of Ecclesiastes--until these can be found there is always likely to remain a residue of literate persons who will consider the Bible about the most living literature there is." (Editorial N.Y. Sun, 10/20/36).

The Gospels and Their Authors

The Latin word for Gospel is "evangelium"; it means "the glad news of salvation, first brought to earth by the Son of God, and afterwards delivered by word of mouth to the world by the Apostles. Later the word evangelium was applied to a book containing the glad news, while its author was referred to as an evangelist. Our equivalent English word "Gospel" is derived from the Anglo-Saxon "godspel" which means "good-tidings."

The first three Gospels of Matthew, Mark and Luke, though in many ways quite distinct, show a close resemblance in content, and in some respects a similarity of form. Hence, these three Evangelists

have been called the "synoptists" indicating that these three authors have a similar outlook on the life and character of Christ. Their Gospels are quite naturally referred to as the Synoptic Gospels. St. John's Gospel which was written almost seventy years after Our Lord's Ascension, contains material which was not reported in the Synoptic Gospels, and thus, to a great extent, supplements and completes the Gospel story of the life of Christ.

Each Evangelist, according to his individual interpretation, paints a different phase of the Lord's mission. Matthew portrays Christ as the Messiah promised in the Old Testament; Mark stresses the power of Christ as Wonder-worker; Luke presents Him as the merciful Savior of mankind; John dwells on the divine nature of Christ, and His mission as Light of the world.

Many sacred writers maintain that the four evangelists were prefigured by the four living creatures in the vision of Ezechial in the Old Testament (Ezechial I, 10). St. John also refers to the four living creatures in his prophetic book.

"Round the throne are four living creatures.... And the first living creature is like a lion; and the second is like a calf; and the third has the face, as it were, of a man; and the fourth is like an eagle flying." (Apocalypse IV, 6-7).

St. Jerome explains the significance of the form assumed by each living creature in the vision. The living creature with the face of a man is St. Matthew because his Gospel opens with an account of the human ancestry of Jesus and stresses his human character. The lion is St. Mark because he dwells on the regal power of the Lord and begins his Gospel with a description of John the Baptist coming like "a lion out of the desert to preach the coming of Christ." The calf is St. Luke because his Gospel accentuates the universal priesthood of Christ and opens with a description of the sacrifice that was made by Zachary in the Temple. The eagle is St. John

because in the opening chapter of His Gospel he soars above the things of earth and time and dwells on the divine nature and origin of Christ.

St. Matthew

Matthew was originally named Levi. When Our Lord called him to the Apostleship his name was changed to Matthew which means "gift of God." Before his conversion he was engaged in Capharnaum as a tax-gatherer (publican) for Herod Antipas. Matthew was an Apostle and the first Evangelist; he personally witnessed the passion, resurrection and ascension of Christ. His Apostolic labors were at first centered in Palestine, but little is known of his later life. It is believed he preached the Gospel in Ethiopia. Tradition also associates his name with Persia and Parthia. St. Matthew is honored as a martyr, but the manner, and the time, and the place of his death are unknown.

Gospel of St. Matthew

His Gospel was written about ten years after the death of Christ, some time between 42 and 50 A.D. Matthew wrote chiefly for Jewish converts. These Jews already worshipped the true God, believed in divine Revelation, and were well acquainted with all the Messianic prophecies of the Old Testament. Matthew's design in writing the Gospel was threefold: (1) to prove Christ to be the Messiah promised in the Old Testament. The Old Testament is quoted 255 times, and in many instances the fulfillment of the Messianic prophecies is indicated. (2) To correct the false notions of the Pharisees about the establishment of a worldly kingdom by the Messiah. He reiterates frequently that the Lord's kingdom "is not of this world." (3) To proclaim to the Jews the universality of the Gospel message of salvation.

Matthew pictures Christ as the promised Messiah, Teacher and Lawgiver of the New Covenant, Founder and Head of the universal Church, Lord of

life and death, and Judge of the world. The original Gospel was written in his native Jewish tongue, Aramaic; it is the only book of the New Testament not written in Greek, the language then common to the educated people of the Roman Empire. It was, however, soon translated into the Greek by a writer of unknown identity. The style of the Gospel is simple and readily understood.

St. Mark

Mark's Jewish name was John, but he became commonly known by the Latin surname Mark (Marcus). He was born a Hebrew, but possibly became a Roman citizen. Mark's natal home was in Jerusalem. His mother was Mary who was well known to the Disciples of Jerusalem. It was to Mary's home that St. Peter went after his miraculous liberation from prison. (Acts, XII, 12).

St. Mark was a companion and interpreter for St. Peter, by whom he was instructed and baptized. Mark was not an Apostle, but the detailed descriptions that he gives of Christ in his Gospel suggest that he was an eye-witness of the events he relates. Mark was a cousin of St. Barnabas through whom he became a friend of St. Paul. Paul was accompanied by Barnabas and Mark on his first voyage to Perge. (Acts, XIII, 10). Later Mark left Paul who became offended, and it is related that Paul and Barnabas parted over him. Barnabas then took Mark to Cyprus. Later, however, the three disciples were reconciled.

Mark founded the Church at Alexandria, the most important patriarchate after Rome. He was martyred in the streets of Alexandria during the reign of Nero, about 63 A.D.

Gospel of St. Mark

His Gospel was written in Greek about twenty years after the death of Our Lord, between 52 and 60 A.D.; it is the shortest of the four Gospels. Mark wrote in Rome expressly for the Roman Gentile

converts to prove the divinity and power of Christ. The opening words of the Gospel are: "The beginning of the Gospel of Jesus Christ, the Son of God." Mark quotes the Old Testament only once. There are few references to Jewish religious feasts or practices, such as the purification. When mentioned, they are explained. The genealogy of Christ is omitted. The Gospel never refers to Jesus as the Son of David.

Christ is constantly referred to by the honored Roman title of Lord. Many miracles are recorded to impress the Romans with the power of the Lord. Mark points out that all things in heaven and earth are subject to the Lord.

Mark probably related the facts contained in his Gospel exactly as he received them from St. Peter, so that many regard his Gospel as a record of the life of Jesus as seen through the eyes of the Prince of the Apostles. Mark's stressing of the faults of St. Peter suggests this supervision on the part of the repentant Peter. The vivacity of the Gospel is also indicative of Peter's influence; words, such as quickly, forthwith, etc., frequently occur in the Gospel and would be characteristic of the impulsive Peter.

The style is simple, graphic, and full of charm. St. Mark paints a masterful word picture of Christ. Minute details of Our Lord's looks, gestures, words, and emotions are faithfully recorded. Even the reactions of the listeners to the words of Christ are skillfully described.

St. Luke

Luke was a native of Antioch. Although he was of Gentile origin, rather than Jewish, he was quite familiar with the Aramaic tongue and Jewish customs. He was well-educated and by profession a physician. "Luke, the most dear physician, salutes thee." (Col. IV, 14). In his Gospel he makes frequent and careful use of medical terms and presents Christ as healer and consoler of the sick. According

to tradition he possessed some skill as an artist.

His name is not numbered among the Apostles. St. Luke was converted by St. Paul, and became Paul's disciple and companion on his second and third missionary voyages. (Acts, XVI, 10-17); (XX, 5-21). Later, he was imprisoned along with St. Paul.

Besides being an Evangelist, Luke wrote the "Acts of the Apostles," an historical book of the New Testament which deals with the history of the Church from the Ascension to 63 A.D. It constitutes a beautiful supplement to the history of the Gospels relating with accuracy the fulfillment of the promise of Jesus to send a Consoler, the Paraclete Who is to guide and sanctify the whole Church. For this reason "The Acts" has been aptly referred to as the "Gospel of the Holy Spirit."

St. Luke was not an eye-witness of the events he relates, but he carefully collected the facts from those who had witnessed them. The facts of the first few chapters of his Gospel he probably learned from the Blessed Mother. For the rest of the Gospel facts he depended on St. Paul, on the Gospels of Matthew and Mark, and on what he learned from his meetings with the Apostles and disciples at Rome. He is an accurate historian, culling his facts from the words and documents of actual eye-witnesses.

St. Luke was martyred at about the age of 84. There is one tradition that he was hanged or crucified on an olive tree in Greece.

Gospel of St. Luke

His Gospel was probably written in Rome at the time of Paul's first imprisonment about 25 years after the Ascension (About 61 A.D.). It was written for the Gentile converts. In the opening chapter are the words: "It seemed good to me--to write to thee, in order, most excellent Theophilus, that thou mayest know the verity of those words in which thou hast been instructed." (Luke I, 3-4). Theophilus is generally believed to have been a Gentile convert,

Greek or Roman nobleman by birth. The Gospel, however, was not written to Theophilus alone, but to all entile converts whom he represented.

The Gospel teaches the universality of salvation, i. e., salvation for the Gentiles as well as for the Jews. "All flesh shall see the salvation of God." (Luke III, 6).

Since St. Luke wrote especially for the intelligent Greeks who admired noble manhood and deplored the degeneracy of the times, he portrayed Christ as the perfect man. He dwells upon the humanity, mercy, self-restraint, democracy, humility, charity, and moral purity of Christ.

Christ is also presented as the healer and merciful Savior of sinful men and the hope of crumbling civilization. "I am not come to destroy, but to seek and to save that which was lost." (Luke XIX, 10). His Gospel is one of peace, of good will, of mercy, of love, of forgiveness, and of human sympathy.

St. Luke's Gospel is often referred to as the Gospel of Canticles or Prayers. It contains the Magnificat (1, 46-55); the Nunc Dimittis (11, 29-32); and the Benedictus (1, 68-79). These canticles should be read by every one. Their beauty and excellence have never been excelled. The following is the Magnificat composed by the Most Blessed Virgin when she visited her cousin Elizabeth to help her prepare for the birth of John the Baptist who, on this occasion, was freed from the guilt of original sin:

"My soul magnifies the Lord,
and my spirit rejoices in God my Savior;
Because he has regarded the lowliness of his
handmaid; for, behold, henceforth all genera-
tions shall call me blessed;
Because He Who is mighty has done great things
for me, and holy is his name;
And for generation upon generation is his mercy
to those who fear him.

He has shown might with his arm,
He has scattered the proud in the conceit
of their hearts.
He has put down the mighty from their thrones,
and has exalted the lowly.
He has filled the hungry with good things,
and the rich he has sent away empty.
He has given help to Israel, his servant,
mindful of his mercy--
Even as he spoke to our fathers--
to Abraham and to his posterity forever."

St. Luke is the most literary of the New Testament writers, expressing himself in the language and style of a Greek scholar. The parables are masterfully written. Read the parable of the Prodigal Son (XV, 11-32). Is it not a perfect short story?

St. John

John was probably born at Bethsaida on the northern coast of the Sea of Galilee. His parents were Zebedee and Salome, and James the Greater was his older brother. Our Lord referred to James and John as Boanerges, i.e., "sons of thunder." True to their appellation, they asked the Lord to allow them to call down fire from heaven upon the Samaritans who refused to allow Jesus to pass through their lands.

With James, John was one of the original disciples of John the Baptist, from whom they learned that Jesus was "the Lamb of God." He was among the first to be called to the apostleship.

Jesus had a special love for John. This disciple "whom Jesus loved" rested his head on the breast of the Savior at the Last Supper. When dying Our Lord confided His own Blessed Mother into the care of St. John. With Peter and James, John was selected to be present at the raising of the daughter

of Jairus, at the Transfiguration, and during the agony in the garden. Though John at first fled when our Lord was apprehended, he later stood at the foot of the Cross with the most Blessed Virgin and the holy women. John was the first of the disciples to believe that Christ arose from the dead.

After the Resurrection John labored with Peter for over a decade in Palestine. He was present at the Council of Jerusalem in A. D. 50. After his brother James had been put to the sword by Herod, John left Jerusalem and went to Asia Minor where he became Bishop of Ephesus and head of the Asiatic Churches. The Blessed Virgin journeyed with John to Ephesus where she later died in about the year 57 A.D.

Domitian, who began his reign in A. D. 81 condemned John to death. John miraculously escaped unharmed from a boiling cauldron of oil, and so became the only Apostle who did not die a martyr. He was, however, exiled to Patmos, an island off the West coast of Asia, where he wrote the "Apocalypse," the only prophetic book of the New Testament in about 95 A.D.

On the death of Domitian in 96 A.D. John returned to Ephesus where he wrote his Gospel and three Epistles. He died there in the year 101 A.D. well advanced in years. Tradition relates that in his old age he had to be carried to the Church by the faithful and that he kept repeating this sermon: "Little children, love one another." To those who questioned why he repeated this phrase so often he replied that it contained the whole law of Christ.

Gospel of St. John

John's Gospel was written in Greek 63 years after the Ascension at Ephesus in 96 A.D. The Bishops of Asia Minor requested John to write; and he consented only after a long period of prayer and fasting. His Gospel is addressed to the Jewish and pagan converts to Christianity to offset the rising heresies of the time. There is a universal appeal in his Gospel.

The purpose of his Gospel is clearly set forth: "That you may know that Jesus Christ is the Son of God." To prove the divinity of Christ he continually stresses the miracles or "signs" which indicate that Christ must be divine. "Many other signs also did Jesus in the sight of His disciples which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you might have life in His name." (John XX, 30-31).

Christ is portrayed as the "light of the world" enlightening all men who come into the world according to their dispositions. "He came unto His own, and His own received Him not. But as many as received Him, He gave the power to be made the sons of God." (I, 9-12).

John records many miracles and discourses of Christ which are not contained in the other Gospels. (Eg. Discourse on the Holy Eucharist, Chapters XIII-XVII).

Unlike the other Evangelists who were concerned principally with the human life of Christ, St. John writes about the divine life of the Lord; it is a beautiful philosophical and theological treatise on the divine glory of Christ. It shows the result of seventy years of meditation on the divine doctrines of Jesus Christ. The language of the Gospel is solemn, sustained, sublime, and profound, truly befitting the great theme of John's Gospel, the divinity of Christ.

We have tried to show that the Bible is a book, composed of many books, possessing the highest historical credibility. In such a course as this it is morally and physically impossible to prove completely such a claim. We have shown, however, the reasonableness of such a claim and the methods used in sustaining it. Hence, accepting the testimony of well-recognized authorities, we use the Bible as an historical book which is absolutely trustworthy. This book contains revelations from God. He has

made known His existence: "I am the Lord thy God,... Thou shalt not have strange Gods before me." (Ex. xx, 1, 2). It relates numerous miracles. It contains prophecies: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." (Gen. iii, 15). It contains mysteries: "The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God." (Luke i, 35). It contains the history of the true religion as it passed through three stages: the patriarchal, the Mosaic and, finally, the Christian. These are not three religions but one, successively developed and perfected. The central figure, giving the Book its unity, is Jesus Christ. Placed between two Testaments, He is the center to which all the long ages preceding His coming as Redeemer converge and whence all the ages that will precede Him as Judge, take their beginning.

Chapter VI

JESUS CHRIST IS THE SON OF GOD

The central figure in the Bible is Jesus Christ. Before His coming prophecies announced Him, events prepared His way for Him, persons and symbolic facts sketched His life. After His coming the authors of the New Testament recorded the principal events of His life: His words and actions, His thoughts and desires, His teachings and their results. Since His death millions of people have adored Him as the Son of God. No one can deny the effect He has had on the whole world. "History tells us that for Him countless martyrs have shed their blood on the sands of the Roman arena; that to make Him known countless other men and women have spent their time and their energy and their wealth, have even heroically sacrificed their lives in distant lands and among barbarous peoples. History tells us that for Him and His claims Turk and Christian have clashed in bloody conflict on the battlefields of three continents; that He has set man against his fellow man, family against family and nation against nation."

For us Catholics, firm in the Faith God has given us, we know that He is the Son of God, the second person of the Blessed Trinity. It is important for every one to know who He is. If He is God then we must adore Him; if He is not God to adore him is idolatry. Every one must know because his salvation depends on it. We have shown that our souls are immortal. Hence, if He is God, as we believe He is, to ignore Him, to fail to please Him by keeping His commandments and heeding His councils is to court eternal death. In this chapter we intend to prove that, beyond all shadow of doubt, He is the Son of God.

The Messianic Prophecies fulfilled in Jesus Christ

The Messianic prophecies announced long before their fulfillment the events afterwards recorded in the Gospels. According to Jewish teaching, contained in the Scriptures and in their Traditions, the Messiah was to be the Son of God. The Messianic prophecies were fulfilled in the person of Jesus Christ. Therefore, He is the Son of God.

Division of the Messianic Prophecies

The Messianic prophecies may be divided into:

- (1) those that determine the characters of the Messiah;
- (2) those that fix the time of His coming;
- (3) those that concern His birth and His childhood;
- (4) those that refer to His public life;
- (5) those that concern His passion and His glorified life;
- (6) lastly, those that announce the rejection of the Jews and the calling of the Gentiles.

1. Origin of the Messiah

According to Noe He was to be of the race of Sem: "Blessed be the Lord God of Sem." (Gen. ix, 26).

He was to belong to the nation descended from Abraham: "In thee shall all the kindreds of the earth be blessed." (Gen. xii, 3).

He was to be of the tribe of Juda: "Juda, thee shall thy brethren praise: thy hand shall be on the necks of thy enemies: the sons of thy father shall bow to thee." (Gen. xlix, 8).

He was to be the son of David: "The Lord hath sworn truth to David; and He will not make it void: of the fruit of thy womb I will set upon thy throne." (Ps. cxxi, 11).

The genealogy of Jesus Christ shows that the Messiah is really of the royal family of David, of the tribe of Juda; and that through Juda He is descended from Jacob, Isaac and Abraham; and through Abraham from Sem.

"Record of the genealogy of Jesus Christ, Son of David, Son of Abraham. Abraham begot Isaac;

Isaac begot Jacob; Jacob begot Judah and his brethern; Judah begot Phares and Zara by Thamar; Phares begot Hesron, Hesron begot Ram; Ram begot Aminadab; Aminadab begot Naasson; Naasson begot Salmon; Salmon begot Booz by Rachab; Booz begot Obed by Ruth, Obed begot Jesse; Jesse begot David the king.

David begot Solomon by the widow of Uriah; Solomon begot Roboam; Roboam begot Abijah; Abijah begot Asa; Asa begot Josaphat; Josaphat begot Joram; Joram begot Oziah; Oziah begot Joatham; Joatham begot Achaz; Achaz begot Hezekiah; Hezekiah begot Manasseh; Manasseh begot Amon; Amon begot Josiah; Josiah begot Jechoniah and his brethren at the time of the exile to Babylon.

After the exile to Babylon, Jechoniah begot Salathiel; Salathiel begot Zorobabel; Zorobabel begot Abiud; Abiud begot Eliakim; Eliakim begot Azor; Azor begot Sadok; Sadok begot Achim; Achim begot Eliud; Eliud begot Eleazar; Eleazar begot Mattham; Mattham begot Jacob. And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called the Christ.

So all the generations from Abraham to David were fourteen generations; and from David to the Babylonian migration fourteen generations, and from the Babylonian migration to the Christ, fourteen generations." (Matt. 1, 1-17).

Characters of the Messiah

1. The Son of God. "The Lord said to me: Thou art My son, this day have I begotten thee." (Ps. 11, 7).

2. God Himself and a hidden God. "For a Child is born to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace." (Isai. ix, 6). "Verily thou art a hidden God, the God of Israel the saviour." (Isai. xlv, 15).

3. The Saviour and Liberator of the world.

"My just one is near at hand, my saviour is gone forth, and my arms shall judge the people: the islands shall look for me, and shall patiently wait for my arm." (Isai. 11, 5). "But I will rejoice in the Lord: and I will joy in God my Jesus." (Hab. 111, 18).

4. The true and eternal High-Priest. "Thou art a priest forever according to the order of Melchisedech." (Ps. cix, 4).

5. The most Just of men, the Holy one, and the Saint of saints. (Isai. ix, 6).

2. Time of the Messiah's Coming

Jacob's prophecy: "The scepter (i.e., power, authority, magistracy) shall not be taken away from Juda, nor a ruler from his thigh, till He come that is to be sent." (Gen. xlix, 10). The tribe of Juda lost its authority by the accession to the throne of Herod, a prince of a foreign race, and it disappeared, even as a tribe, at the taking of Jerusalem by Titus.

Daniel's prophecy: "Know thou therefore, and take notice: that from the going forth of the word to build up Jerusalem again, unto Christ the prince, there shall be seven weeks and sixty-two weeks.... And after sixty-two weeks Christ shall be slain: and the people that shall deny Him shall not be His. And a people with their leader that shall come, shall destroy the city and the sanctuary; and the end thereof shall be waste; and after the end of the war, the appointed desolation. And He shall confirm the covenant with many, in one week and in the half of the week the victim and the sacrifice shall fail: and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation, and to the end." (Dan. ix, 24-27).

According to this prophecy the Messiah was to come in the middle of the last of the sixty-nine weeks of years that were to be counted from 454 B.C. The first seven (forty-nine years) apply to the time

during which Jerusalem was rebuilt after the Babylonian captivity. The next sixty-two weeks bring us to the year 30 A.D. when Christ began His mission by receiving baptism from St. John the Baptist. The last week in the middle of which Christ was put to death (three years and a half after His baptism) completes the time of the prophecy. All these details can be applied only to Jesus Christ.

Prophecy of Aggeus: When the old men of Israel were comparing the insignificance of the new temple with that of the one built by Solomon Aggeus made the following prophecy: "Thus saith the Lord of hosts: Yet one little while, and I will move the heavens and the earth and the sea, and the dry land. And I will move all nations: and the Desired of all nations shall come: and I will fill this house with glory.... Great shall be the glory of this last house more than of the first....; and in this place I will give peace." (Agg. ii, 7-10).

According to this prophecy, the Messiah was to sanctify this temple by His presence. This temple was destroyed forty years after the death of Christ and never rebuilt. He is the only one who lived before its destruction who claimed to be the Messiah and proved it by the wonders He worked and the prophecies He made.

Prophecy of Malachias: "Behold, I send my angel and he shall prepare the way before My face. And presently the Lord, whom you seek, and the angel of the Testament, whom you desire, shall come to His temple. Behold, He cometh, saith the Lord of hosts. (Mal. iii, 1). This evidently applies to John the Baptist, the Precursor of Jesus Christ. Hence, Jesus Christ is the Messiah. That the Messiah would have a precursor was also prophesied by Isaias: "The voice of one crying in the desert: Prepare ye the way of the Lord; make straight in the wilderness the paths of Our God." (Isa. xi, 3).

3. Birth and Childhood of the Messiah

The miraculous virginity of His mother.

"Behold, a virgin shall conceive, and bear a Son; and His name shall be called Emmanuel." (Mal. 111, 1).

The place of his birth: Bethlehem of Juda.

"And thou, Bethlehem, Ephrata, art a little one among the thousands of Juda: out of thee shall He come forth unto Me that is to be the ruler of Israel: and His going forth is from the beginning, from the days of eternity." (Mich. v, 2).

The adoration of the Messiah by Magi from the East. "The kings of the Arabians and of Saba shall bring gifts." (Ps. lxxi, 1, 10). "The multitudes of camels shall cover thee, the dromedaries of Madia and Ephra: all they from Saba shall come, bringing gold and frankincense." (Isai, lx, 6).

The flight into Egypt. "I called My Son out of Egypt." (Osee xi, 1).

4. The Public Life of the Messiah

His baptism and the circumstance attending it. "The spirit of the Lord shall rest upon Him." (Isai, xi, 2, 3).

His fast preparatory to His mission. "I humbled my soul with fasting." (Ps. xxxiv, 13).

His preaching: His usual audience, "for wisdom shall perish from their wise men.... And the meek shall increase their joy in the Lord: and the poor shall rejoice in the Holy One of Israel." (Isai. xxix, 14, 19); His favorite mode of instruction: "I will open My mouth in parables: I will utter propositions from the beginning." (Ps. lxxvii, 2).

His virtues: Poverty--"I am poor and in labors from My youth." (Ps. lxxxvii, 16). Humility--"But I am a worm and no man: the reproach of men, and the outcast of the people." (Ps. xxi, 7). Obedience--"In the head of the book it is written of Me that I should do thy will." (Ps. xxxix, 8, 9). Compassion for the weak and afflicted--"I will seek that which was lost; and that which was driven away I will bring again: and I will bind up that which

was broken: and I will strengthen that which was weak." (Ezec. xxxiv, 16). "God Himself will come and will save you. Then shall the eyes of the blind be opened; and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hare; and the tongue of the dumb shall be free." (Isai. xxv, 4-6).

The contradictions and persecutions of which He was to be the object: "Let us therefore lie in wait for the Just, say His enemies, because He is not for our turn: and He is contrary to our doings, and upbraideth us with transgression of the law, and divulgeth against us the sins of our way of life. He boasteth that He hath the knowledge of God, and calleth Himself the Son of God. He is become a censurer of our thoughts. He is grievous unto us, even to behold: for His life is not like other men's and His ways are very different. We are esteemed by Him as triflers; and He abstaineth from our ways as from filthiness; and He preferreth the latter end of the just, and glorieth that He hath God for His father. Let us see then if His words be true: and let us prove what shall happen to Him; and we shall know what His end shall be. For if He be the true Son of God, He will defend Him, and will deliver Him from the hands of His enemies. Let us examine Him by outrages and tortures, that we may know His meekness, and His patience. Let us condemn Him to a most shameful death: for there shall be respect unto Him by His words." (Wisd. xx, 12-20).

5. The Passion and the Glorified Life of the Messiah Prophecies concerning the Passion:

The triumphant entry into Jerusalem: "Rejoice greatly, O daughter of Sion: shout for joy, O daughter of Jerusalem; behold, thy King will come to thee, the just and saviour; and He is poor and riding upon an ass, and upon a colt, the foal of an ass." (Zach. ix, 9).

The institution of a new priesthood: "From the rising of the sun even to the going down, My

name is great among the gentiles: and in every place there is sacrifice, and there is offered in My name a clean oblation." (Mal. 1, 11).

The state of victim to which His love for us reduced Him. "Surely He hath borne our infirmities and carried our sorrows." (Isa. liii, 6).

The treason of Judas. "Even the man of My peace, in whom I trusted, who ate My bread, hath greatly supplanted me." (Ps. xl, 10).

The thirty pieces of silver given to the traitor. "And I took the thirty pieces of silver: and I cast them into the house of the Lord to the statuary." (Zach. xi, 13).

The agony when He was about to be delivered up. "My heart is troubled within Me, and the fear of death is fallen upon Me. Fear and trembling are come upon Me, and darkness hath covered Me. (Ps. liv, 6).

His abandonment by His disciples, "Strike the Shepherd, and the sheep shall be scattered." (Zach. xiii, 7).

False witnesses raised against the Messiah. "Unjust witnesses have risen up against Me; and iniquity hath lied to itself." (Ps. xxvi, 12).

The silence of the Messiah before His accusers. "He shall be....dumb as a lamb before His shearer, and He shall not open His mouth." (Isai. liii, 7).

The insult and the mockery which he was to endure. "And I became a by word to them....and they that drank wine made Me their song." (Ps. lxvii, 12, 13). "I have given My body to the strikers, and My cheeks to them that plucked them: I have not turned away My face from them that rebuked Me and spit upon Me." (Isai. 1, 6).

The scourging inflicted on the Messiah. "The wicked have wrought upon My back: they have lengthened their iniquity." (Ps. cxxviii, 3). "We have thought Him as it were a leper, and as one struck by God, and afflicted. But He was wounded

for our iniquities,....and by His bruises we are healed." (Isa. liii, 4).

His crucifixion between two thieves. "They have dug my hands and feet. They have numbered all my bones." (Ps. xxi, 18). "He hath delivered His soul unto death, and was reputed with the wicked: and He hath borne the sins of many and hath prayed for the transgressors." (Isai. liii, 12).

The insults He received while on the cross. "All they that saw Me have laughed Me to scorn;.... they....wagged the head (saying) He hoped in the Lord, let Him deliver Him: Let Him save Him, seeing He delighteth in Him." (Ps. xxi, 8, 9).

The vinegar and gall offered to Him to relieve His thirst. "They gave me gall for My food: and in My thirst they gave Me vinegar to drink." (Ps. lxviii, 22).

The sharing of His garments among His executioners. "They parted My garments amongst them; and upon My vesture they cast lots." (Ps. xxi, 18).

The darkness at His death. "And it shall come to pass in that day, saith the Lord God, that the sun shall go down at mid-day; and I will make the earth dark in the day of light." (Amos, viii, 9).

His last prayer in agony of death. "O God, My God, look upon Me, why hast Thou forsaken me?" (Ps. xxi, 1).

His death and burial. "He is cut off out of the land of the living." (Isai. liii, 8). "My life is fallen into the pit, and they have laid a stone over me." (Lam. iii, 53).

6. Prophecies concerning the Glorified life of the Messiah:

His glorious resurrection. "O death, I will be thy death; O hell, I will be thy bite." (Osee, xiii, 14). "Thou wilt not leave My soul in hell; nor wilt thou give Thy Holy One to see corruption." (Ps. xv, 10). "His sepulcher shall be glorious." (Isa. xi, 10).

His admirable ascension. "Be ye lifted up, O eternal gates: and the King of glory shall enter in." (Ps. xxiii, 7). "God is ascended with Jubilee." (Ps. xlv, 6).

His glory and His power in heaven. "The Lord said to my Lord: sit thou at My right hand; until I make thy enemies thy footstool. The Lord will send forth the scepter of Thy power out of Sion; rule Thou in the midst of Thy enemies." (Ps. xix, 1, 2).

7. Prophecies concerning the Rejection of the Jews

They shall be wanderers dispersed over the face of the earth. "And I scattered them among the nations and they are dispersed through the countries." (Ezech. xxxvi, 19). "And they shall move from sea to sea, and from north to east; they shall go about seeking the word of the Lord, and shall not find it." (Amos, viii, 8).

They shall be without king, without prophet, and without worship. "For the children of Israel shall sit many days without king, and without prince, and without sacrifice and without altar." (Osee, iii, 4).

They shall expect salvation and shall not find it. "Justice shall not overtake us. We looked for light, and behold darkness; brightness, and we have walked in the dark." (Isai. lix, 9).

Toward the end of time the Jews shall recognize their errors and be converted to the Lord. "After all the things aforesaid shall find thee, in the latter time thou shalt return to the Lord thy God and shall hear His voice." (Deut. iv, 30). The prophecy of Sophonias concerns the blindness of the Jews, and their conversion towards the end of the world. (Chap. iii, 8-20).

8. Prophecies concerning the Conversion of the Gentiles:

"They have sought Me that before asked not for Me. They have found Me that sought Me not." (Isai. lxv, 1).

"And the Gentiles shall walk in Thy light, and kings in the brightness of Thy rising." (Isai. lx, 3).

"In that day I will make a covenant with them.... And I will say to that which was not my people: Thou art My people. And they shall say: Thou art my God." (Osee, i, 10).

These prophecies concerning the Messiah were fulfilled in the person of Jesus Christ as may be easily seen by studying the New Testament. Hence, from a study of the Bible as a source for historical information, we conclude that Jesus Christ is the Messiah. Finally, to complete the proof, He Himself, claimed that He was the Messiah promised in the Jewish Law and proved it by showing that the prophecies of the Old Law were being fulfilled in His person.

When the Jews questioned His activities He distinctly said to them: "Search the Scriptures for you think in them to have life everlasting and the same are they that give testimony of Me." (John v, 39).

Before His last journey to Jerusalem He said "Behold we go up to Jerusalem and all things shall be accomplished which were written by the prophets concerning the Son of man." (Luke, xviii, 31).

St. John tells us that when the Samaritan woman, who recognized in Him an inspired prophet who knew the secrets of her heart, said to Him "I know the Messiah cometh who is called the Christ," Jesus said to her: "I am He who am speaking with thee." (John, iv, 25).

Jesus Christ claimed all the titles and all the offices attributed by the Old Testament to the Messiah.

The Messiah was to be a prophet. (Deut. xviii, 18). Jesus prophesied on all sorts of matter. He predicted His own death, resurrection and ascension; the spread of His Gospel, the destruction of Jerusalem and the fate of the Apostles and of the

Jews. He even made His prophecy of the betrayal by Judas a sign of His mission. "I tell it you before it come to pass that when it shall come to pass, you may believe that I am He." (John, xiii, 19).

The Messiah was to establish a kingdom. (Ps. xx). "He spoke to them of the kingdom of God." (Lk. ix, 11); and before Pilate He said: "My kingdom is not of this world." (Jn. xviii, 36). It was under the title of king that the Magi sought Him: "Where is He that is born King of the Jews." (Matt. ii, 2). It was under this title that He died. His cross bore the inscription "King of the Jews." (Mk. xv, 26).

The Messiah was to be a Saviour. (Zac. ix, 9). "This day is born to you a Saviour." (Lk. ii, 11). "The Son of man is come to seek and to save that which was lost." (Lk. xix, 10).

The Messiah was to be a teacher. (Isai, lxi, 1). Every one called Jesus "Master"--"Rabbi". (Jn. vi, 25; Matt. xxii, 1; Lk. v, 5; Matt. xi, 29; Matt. xxiii, 10).

The Messiah was to be all-powerful. (Isai. ix, 6). Jesus claimed all power: "All power is given to me in heaven and on earth." (Matt. xxviii, 18).

The Messiah was to be a wonder-worker. (Isai. xxxv, 5). The entire Gospel records the miracles worked by Jesus. "We have seen wonderful things today." (Lk. v, 26).

The Messiah was to be the elect of God. (Isai. xlii, 1). "From God I proceeded and came forth; I came not of myself but He sent me." (Jn. viii, 42). "I am come in the name of my Father." (Jn. v, 43).

The Messiah was to be the Son of man. (Dan. vii, 13). Jesus frequently referred to Himself by that title; "The son of man is come to give his life a redemption for many." (Matt. xx, 28). "Then shall appear the sign of the Son of man in heaven...and they shall see the Son of man coming in the clouds." (Matt. xxiv, 30).

This completes the first proof that Jesus

Christ is the Son of God, since He is the Messiah, the Son of God.

Jesus Christ claimed that He is God and proved His Divinity

Jesus Christ affirmed His Divinity:

1. By attributing to Himself divine rights, powers and honors.

Divine rights: The right to judge the living and the dead. "When the Son of man shall come in His majesty, and all the angels with Him, then shall he sit upon the seat of His majesty." (Matt. xxv, 31). The right to dispose as master of the Kingdom of heaven: "Everyone that hath left house, or brethern, or sisters, or father, or mother,.... for My name's sake,....shall possess life everlasting." (Matt. xix, 29).

Divine powers: "What things soever He (the Father) doeth, these the Son also doeth in like manner." (Jn. v, 19). The power of forgiving sins, which belongs to God alone, Jesus communicates to His disciples: "Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained." (Jn. xx, 23). "He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up in the last day." (Jn. vi, 55).

Divine honors: "He who honoreth not the son honoreth not the Father." (Jn. v, 23). "He who loves father, or mother, more than me is not worthy of me." (Matt. x, 37). "If any one love me, he will keep my word and my Father will love him, and we will come to him, and will make our abode with him." (Jn. xiv, 23).

2. By expressly declaring Himself God before His apostles, before the people and before the tribunal of Caiphas.

Before His apostles: "Who do you say that I am?.... Simon Peter answering, said: Thou art the Christ, the Son of the living God." (Matt. xvi, 15-17). "He that seeth Me, seeth the Father also.... Do you not believe that I am in the Father, and the Father in Me?.... Otherwise, believe for the works themselves." (Jn. xiv, 9-12).

Before the people: On one occasion when He asked them why they wished to stone Him saying to them: "Many good works I have showed you from my Father; for which of those works do you stone me?" The Jews answered him: "For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God." (Jn. xi, 31-33). "I and the Father are one." (Jn. x, 30).

Before the tribunal of Caiphas: And the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ, the Son of God. Jesus saith to him: "Thou hast said it." (Matt. xxvi, 63-64).

Jesus Christ Proved His Divinity:

(1) By the holiness of His life and the divine perfection of His doctrine:

(2) By His miracles and in particular by His resurrection:

(3) By His prophecies and by the realization in His person of the figures and prophecies of the Old Testament:

(4) By the establishment and preservation of His Church.

The Holiness of Jesus Christ

He appeared before the world as a perfect and universal model: a model for all men, a model of all virtue. His life was without spot or stain. Without any fear of being contradicted, He could say to His enemies: "Which of you shall convince me of sin?" (Jn. viii, 46); and to the world: "I have given you an example, that as I have done to you, so you do also." (Jn. xiii, 15).

In His relations with His Father, God, Jesus practiced the following virtues: (1) religion--"I must be about the things that are My Father's." (Lk. 11, 49); (2) prayer--"And rising very early in the morning, going out, He went into a desert place and there prayed." (Mark, 1, 35); (3) obedience--"He humbled Himself, becoming obedient unto death, even the death of the cross." (Phil. 11, 8); (4) purity of intention--"But I seek not my own glory."

In His relations with His neighbors Jesus practiced to perfection the following virtues: (1) benevolence--"Come to Me all you that labor and are heavy burdened, and I will refresh you" (Matt. xi, 28); (2) compassion--"When the Lord saw her, He had compassion on her, and said to her, Weep not" (Luke, vii, 13); (3) devotedness--"The Son of God... loved me, and delivered himself for me" (Gal. 11, 20); (4) forgiveness of injuries--"Father forgive them, for they know not what they do" (Luke, xxiii, 34); (5) unbounded generosity--"Take ye and eat; This is My body" (Matt. xxvi, 26); "He said to the disciple: Behold thy mother" (John, xix, 27).

During His life He manifested the following personal virtues: (1) Prudence and simplicity--"Render, therefore, to Caesar the things that are Caesar's" (Matt. xxii, 21); "Suffer the little children to come to me" (Mark, x, 14); (2) Meekness and humility--"Learn of Me, because I am meek and humble of heart" (Matt. xi, 29); (3) Detachment from earthly goods--"The foxes have holes and the birds of the air nests; but the Son of Man hath not where to lay His head" (Matt. vii, 20); (4) Patience--"Two false witnesses accused Him, but Jesus held His peace" (Matt. xxi, 61-63); (5) Mortification--"Jesus was led by the spirit into the desert...and when He had fasted forty days and forty nights, He was afterwards hungry" (Matt. iv, 1, 2).

To deny that Jesus Christ is God is equivalent to saying that He is an impostor, a liar. That such an accusation cannot possibly be sustained is

evident from the sanctity of His life. Hence, He must be as He claimed to be; God, the Son of God.

The Doctrine of Jesus Christ

Besides many external proofs of the divinity of Christ, Christian revelation possesses all the internal criteria that one could possibly desire that a religion professing to come from God possess. Not only does the doctrine of Christ not contain any absurd or harmful element but it satisfies entirely all the needs and all the legitimate aspirations of human nature.

Jesus, when He taught the people and His disciples, spoke with such wisdom, clearness, knowledge and authority that every one was filled with wonder and admiration. Never did any man speak like this man. His doctrine as He taught it completed and clarified the Mosaic revelation. Knowing full well how important it is for every man to save his soul--"What does it profit a man to gain the whole world and suffer the loss of his soul?"--He pointed out the way of salvation by keeping the commandments of God, by loving God, by imitating Him. He instituted seven sacraments as aids to man to obtain eternal salvation. He founded a Church which has the keys of the kingdom of heaven and to which he gave the power to infallibly guide men to their eternal destiny.

We cannot study in detail the doctrines, the sacraments, the organization of the Church at present. But we can grasp something of its divinity by considering the effects of practicing the doctrines of Christ on the Church, on her saints, on her religious congregations, on her priesthood, and on her members and the despair, the confusion, the narrowness, and the earthly ambitions of those who do not practice His teachings.

The Miracles of Jesus Christ

Among the many miracles wrought by Christ the Gospel mentions the deliverance of seven

possessed persons and twenty-eight miracles properly so called: ten being wrought upon nature, fifteen upon the sick, and three on the dead.

The miracles of Christ manifest His divinity. All nature obeys Him as its sovereign master. In working miracles He did not act as a delegate, but performed them in His own name, saying, for example to the leper: "I will, Be thou made clean." (Matt. viii, 9). A word, a gesture, a look, a simple touch of the hand sufficed for Him to perform the most astonishing miracles. His power of working miracles belongs so intimately to Him that He communicates it to His disciples and transmits it through the ages to all those saints whose memory the Church has consecrated: "In My name they shall cast out devils; they shall speak with new tongues....' they shall lay their hands upon the sick and they shall recover." (Mark, xvi, 17, 18).

In working so many miracles Christ had in view principally to prove that He was sent by God and that He was the Son of God made man. When the Jews accused Him of blasphemy in calling Himself the Son of God, Jesus replied: "If I do not the works of My Father, believe Me not. But if I do, although you will not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in the Father." (John, x, 37, 38). On another occasion He said to His apostles: "Do you not believe that I am in My Father and that My Father is in Me? Otherwise, believe for the very works' sake. Amen, amen, I say to you, he that believeth in Me, the works that I do, he also shall do; and greater than these shall he do." (Luke, xiv, 11-12).

Thus, Jesus Christ, during the course of His mortal life, proved conclusively that He is the Son of God by working numerous miracles in His own name in virtue of a power belonging to Him personally.

The Resurrection of Jesus Christ

The resurrection of Jesus Christ from the dead is the foundation of our faith. The undeniable

fact of His resurrection is the most striking proof of His divinity and of the absolute truth of His teachings. It is our most outstanding proof that He is the Son of God. "If Christ be not risen again, then is our preaching in vain, and your faith is also vain." (Cor. lxxv, 14).

The resurrection of the Messiah was foretold in the Old Testament: "Thou wilt not leave my soul in hell; nor wilt thou give thy holy one to see corruption." (Ps. xv, 10).

Jesus, Himself, on several occasions announced that He would rise from the dead on the third day. "Then Jesus took unto Him the twelve and said to them: Behold, we go up to Jerusalem and all things shall be accomplished which were written by the prophets concerning the Son of man. For he shall be delivered to the Gentiles, and shall be mocked and scourged, and spit upon; and after they have scourged him, they will put him to death; and the third day He shall rise again." (Luke, xviii, 31-33). "For as Jonas was in the whale's belly three days and three nights; so shall the Son of man be in the heart of the earth three days and three nights." (Matt. xii, 40).

After the crucifixion the enemies of Jesus remembered that He said that He would rise again. "The chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered that the seducer said while he was yet alive; after three days I will rise again." (Matt. xxvii, 62-63).

In order to overthrow the evidence for Christ's resurrection some persons, notably one Paulus and another Hase, advanced the theory that He did not really die upon the cross, that His supposed death was only a swoon, and that His resurrection was simply a return to consciousness. This theory does not agree with the data furnished by the Evangelists and by Jewish tradition. That Jesus rose from the dead is based on the testimony of eye-witnesses, of the guards at the sepulchre, on the tacit avowal

of the Jews and on the faith of the first converts. "The scourging and the crown of thorns, the carrying of the cross and the piercing of the Sufferer's side cannot have brought on a mere swoon. His real death is attested by the centurion and the soldiers, by the friends of Jesus and by his bitterest enemies. His stay in a sealed sepulchre for thirty-six hours, in an atmosphere poisoned by the exhalations of a hundred pounds of spices, would have of itself sufficed to cause death. Moreover, if Jesus had merely returned from a swoon, the feelings of Easter morning would have been those of sympathy rather than those of joy and triumph, the apostles would have been roused to the duties of a sick chamber rather than to apostolic work, the life of the powerful wonder worker would have ended in ignoble solitude and in inglorious obscurity, and His vaunted sinlessness would have changed into His silent approval of a lie as the foundation stone of His Church." (Cath. Ency. vol. xii, p. 790). Hence, it is an historical fact that Jesus Christ died on the Cross. We shall now show that He rose from the dead.

The testimony of the apostles concerning the resurrection of Jesus Christ as recorded in the four Gospels is absolutely incontestable because:

(1) they could not have been deceived; (2) they did not wish to deceive; (3) they could not have deceived had they willed to do so.

The Apostles could not have been deceived

(1) Jesus Christ manifested Himself after His resurrection not once only, but many times, and during the space of forty days.

(2) Jesus manifested Himself not to one person only, but to many persons, some being isolated, others assembled together, and, on one occasion, to more than five hundred.

(3) Jesus showed Himself in broad daylight and under the most diverse circumstances: in a garden, on a road, in the cenacle, on the banks of Lake Genesareth, on Mt. Olivet.

(4) Jesus manifested Himself, not to credulous people but to distrustful persons, to men who were slow to believe, with whom He ate and spoke, and whom He made touch the wounds of His side, feet and hands.

To admit that under such circumstances all these witnesses of the resurrection were deceived is to accept a phenomenon of hallucination which common sense and reason reject as absolutely impossible.

The Apostles did not wish to deceive

There was no motive to induce them to deceive any one. On the contrary, from their deceit they could expect to receive (1) from God, only rigorous punishment; for God hates lies and abhors imposture; (2) from the Jews, only death; for they who had crucified the Master would hardly hesitate to spare the disciples; (3) from Jesus Christ, no help or consolation, no reward for their efforts, no smiles of encouragement, since He was dead. To undertake such a work, to bring it to a prosperous issue with the aid of so many accomplices all admirably discreet, zealous and free from personal interest, would not this be a deed in some sort as marvelous as the resurrection itself?

The Apostles could not have deceived even if they had wished to do so. To deceive the people the Apostles would have had to take away our Lord's body from the grave. But for these men such a task was practically impossible since the tomb was sealed with a large stone and carefully guarded by armed soldiers. Even supposing that the apostles had succeeded in removing the body of the Saviour from the sepulchre they could not have convinced men of His resurrection if it were not a fact. The resurrection of Jesus Christ was a notable event, more outstanding than the bringing to life of Lazarus, and contemporaries could easily get certain knowledge of its reality. They would never have admitted a fact so extraordinary if it were not entirely certain and evident. The chief priests could

only offer the testimony of sleeping witnesses against that of the Apostles and when they preached in the name of Jesus Christ of Nazareth, "Whom you crucified, Whom God hath raised from the dead" the Jewish leaders had no answer except to threaten them "that they speak no more in this name to any man." (Acts, iv, 17). The thousands and millions of Jews and Gentiles who have believed the testimony of the apostles is conclusive proof that their testimony must be true. Finally, the apostles proved their sincerity by suffering torments and shedding their blood to confirm their belief that Jesus Christ rose from the dead by His own power.

Let us digress for a moment and consider what the Resurrection of Jesus Christ means to each of us individually. This astounding miracle is undoubtedly the foundation stone of our belief that He is the Son of God. Aside from that, the Resurrection means that we too will some day rise from the dead never again to die. Consequently, whilst we travel through this vale of tears, in days of trial and sorrow, let us take courage in the thought of the Resurrection, just as Job did: "for I know that my Redeemer liveth, and on the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another. This, my hope, is laid up in my bosom." (Job, xix, 25-27). "I am the resurrection and the life: he that believeth in Me, though He be dead, shall live; and every one that liveth and believeth in Me shall not die forever."

The Prophecies of Jesus Christ

Jesus proved His divinity by His prophecies as well as by His miracles. Just as He worked miracles in His own name as though the power to do so belonged to Him personally so too His prophecies are made in His own name, from His own knowledge of future events, and not as though they were revealed to

Him by some one else. His prophecies refer to His own person and to His apostles, to the Jews and to the history of His Church.

He prophesied His passion, His death on the cross, and His resurrection. "Behold, we go up to Jerusalem; and the Son of man shall be betrayed to the chief priests and to the scribes, and they shall condemn Him to death: and shall deliver Him to the Gentiles to be mocked, and to be scourged, and to be crucified; and the third day He shall rise again." (Matt. xx, 18, 19).

Concerning His disciples He foretold to them: (1) their apostolic vocation, "Come after Me, and I will make you become fishers of men" (Matt. iv, 19); (2) the triple denial by St. Peter; "Amen, I say to thee, that in this night before the cock crow thou wilt deny Me thrice" (Matt. xxvi, 34); (3) His betrayal by Judas;--"Amen, amen, I say to you: that one of you will betray me.... He it is to whom I shall reach bread dipped, and when He had dipped the bread, He gave it to Judas Iscariot" (Jn. xiii, 26); (4) the mission of the Holy Ghost, who would console the apostles and teach them all things;--"The Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you" (John, xiv, 26); (5) their mission among the nations;--"You shall receive the power of the Holy Ghost coming upon you and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost parts of the earth" (Acts, i, 8); (6) their many trials--"They will lay their hands upon you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors for My name's sake" (Luke, xxi, 12); (7) the victories that they would gain by His help;--"In the world you shall have distress: but have confidence, I have overcome the world."

Concerning the Jews He foretold: (1) the taking and the destruction of Jerusalem, with all the

circumstances of this event (Matt. xxiv; Mark xii; Luke xix, 42-44); (2) the ruin of the temple;--"Amen I say to you, there shall not be left here a stone upon a stone, that shall not be thrown down" (Matt. xxiv, 2); (3) the supplanting of the Jews by the Gentiles;--"I say unto you that many shall come from the East and the West, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into exterior darkness" (Matt. viii, 11).

Concerning His Church our Lord foretold:

(1) the preaching of the Gospel throughout the world;--"And this gospel of the kingdom shall be preached in the whole world" (Matt. xxiv, 14); (2) the reign of Christ by the cross;--"And I, if I be lifted up from the earth, will draw all things to Myself" (John, xii, 32); (3) the miracles which His saints would work;--"Amen, amen, I say to you, he that believeth in Me, the works that I do, he shall do also, and greater than these shall he do" (John, xiv, 12); (4) the hatred of the world for His followers;--"You shall be hated by all men for my name's sake" (Matt. x, 22); (5) the help that He would give His Church;--"Behold, I am with you all days, even to the consummation of the world" (Matt. xxviii, 20); (6) the rock on which He would build His Church;--"Thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it" (Matt. xvi, 18).

The Propagation of the Church of Christ

That Jesus Christ founded a Church is an historical fact so certain that no one, in his right mind, could possibly deny it without being branded as ignorant or bigoted. The astounding rapidity with which His church spread shortly after His death is a most convincing proof of His divinity. How else can one explain the hold it took on the world and has securely held even to the present day? How explain, except by divine protection, how a few men,

thout financial support, without skill in spreading opaganda, for the most part ill-lettered and teaching mysteries, dogmas beyond human understanding, teaching a most austere morality, expecting a ucified Man to be adored as the only true God, and posed by Jews and Gentiles, Governors and Em-rors, and all the human resources at their com-nd, could have established and maintained a spirit-l kingdom which has spread throughout the whole rld and which today has nearly three hundred mil-on subjects and which is just as zealous, just as gmatic, teaches just as stern a moral code as it d in the beginning?

Chapter VII

THE CHURCH OF JESUS CHRIST

Many people are of the opinion that one religion is as good as another; that all religions are equally good and that all find favor in the sight of God. Since this opinion is prevalent today in our daily newspapers and maintained by practically all religious sects outside the Catholic Church, it may so happen that some well-intentioned Catholics unconsciously subscribe to it. They know that there are many good Protestants and good Jews and suspect that there are probably many good Mohammedans and good Buddhists, if they think at all, and that many of them are even better behaved and outwardly, at least, are more sincere than some of their Catholic friends. Thus, this popular doctrine that all religions are equally good appears to make sense to them. But is the theory that one religion or church is as good as another sound? If it is, it should be spread throughout the land and made known to every man, woman and child; if it is not, it should be unmasked and thrown aside.

Reason proves that this theory is logically unsound. Those who claim that one religion is as good as another place Christianity on a par with the pagan religions some of which teach polygamy, some permit and encourage concubinage, some slay children in sacrifice, some worship false gods, etc. Thus, those who hold this theory say vice is as good as virtue, idolatry is as good as the true worship of God. The conclusions to which this popular theory leads us are manifestly contradictory. Hence, it is unsound.

Many people holding this theory mean one Christian religion is as good as another; i.e., the

Catholic Church and the Protestant Churches are usually good. Is this view of the theory true? We shall show that this modification of the theory being examined is also untenable.

All these Churches believe that Jesus Christ is God; otherwise they would not be Christian. The Catholic Church teaches that the Holy Eucharist contains the body, blood, soul and divinity of our Lord, Jesus Christ, under the appearance of bread. In the presence of the Blessed Sacrament Catholics bend their knees and bow their heads in adoration. Now, this teaching is either true or false. If it is true, those who treat the sacrament as bread are irreverent, profane and sacrilegious; if it is false, 10,000,000 Catholics are idolaters, as are members of the Russian Orthodox Church, Anglicans and Methodists. Thus, those Christians who say one Church is as good as another, say idolatry and blasphemy are pleasing to God.

Of the 256 leading religious denominations in the United States there are no two that agree exactly in teaching and practice. What one holds true, others reject as false; what one considers holy and sacred, others condemn as unworthy and insulting to God. Logically, therefore, those who hold the above theory say falsehood is as good as truth; truth and error are equally to be venerated; the right answer is as good as the wrong one. Obviously, we must give up the theory, since it is false and conclude that there must be only one Church which alone teaches all the truth concerning God, the things of God and our relations with God. That Church must be God's Church.

But what about those good people who are members of different religions? We can say that, if they are not Catholics, they are good in spite of the Church to which they belong. They are good because they have cooperated with certain graces God has given them and because the church to which they belong still retains some of the dogmas and moral

precepts taught by the Catholic Church. This seems like a hard saying, but it is, nevertheless, true. The Catholic Church, as we shall prove, is the Church of God and possesses all the means necessary to sanctify its members. Protestant Churches, as far as they have kept some of the dogmas and devotions of the Church, are capable of doing a little good but not enough to properly satisfy its members. This is the reason why so many good Protestants become Catholics. The best in the Protestant Churches enter the Catholic Church and there they are spiritually and intellectually happy and contented.

We have shown that Jesus Christ is God. We have also shown that one Church is not as good as another; that there can be only one true Church. Obviously, that Church must be the Church of God; the Church founded by Him, protected by Him and given by Him all the means necessary to guarantee to its members eternal salvation. It is equally obvious that the only true Church must be that founded by Jesus Christ since He is God. If there is any fact in history that has never been denied, it is that Christ founded a Church. A universal tradition, constant and unanimous, since the days of the Apostles to our own times, attests the fact of the foundation by Jesus Christ of an organized authority governing a society of human beings who call themselves Christians--Followers of Christ.

It is easy to prove that Jesus Christ founded only one Church and that He intended to found it. At the very outset of His public life He chose His Apostles that they might become "fishers of men." Thus He began to organize men to secure the first element any church or society must possess; viz., members. On Pentecost day, the birthday of the Church of Christ, these same chosen disciples drew their first draught of men: "They therefore that received his words were baptized; and there were added in that day about three thousand souls. And they were persevering in the doctrine of the Apostles,

and in the communication of the breaking of bread and in prayer." (Acts. 11, 41-42).

These chosen disciples, His Apostles, were to constitute the second element of His Church, an element every organized society of men must possess; viz., authority. Every group of men determined to attain some objective naturally chooses a leader, one whom they promise to obey implicitly and in whom they place their entire confidence. So, too, did Christ. To Peter He said; "Thou art Peter and upon this rock I will build My Church." It was to Peter He gave the power to lead His Church; he alone possessed supreme power in the newly formed society. "I will give to thee the keys of the kingdom of Heaven." Under Peter He placed His other Apostles to whom He granted some authority in governing His Church. "All power is given to Me in heaven and on earth. Go, then, teach.... All that you shall bind on earth shall be bound in heaven." (Matt. xviii, 18). "He who hears you hears Me, He who despises you, despises Me." "If he will not hear the Church let him be to thee as the heathen and the publican." (Matt. xviii, 17).

He founded His Church for only one purpose, with one end in view--(the third element a true society must possess)--the salvation of souls. It was for this reason "It behooved Christ to suffer, and to rise again from the dead the third day, and that penance and the remission of sins should be preached in His name, unto all nations, beginning at Jerusalem." (Luke, xxiv, 46-47).

Finally, He gave His Church the fourth element it needed; the means to attain its end, the eternal salvation of its members. These means are; First, Prayer, "Thus therefore shall you pray: Our Father Who art in heaven, hallowed by Thy name, etc." (Matt. vi, 9-15); Secondly, The Seven Sacraments, (1) Baptism, necessary to salvation, (John 111, 5); and ordained by Christ, (Matt. xxviii, 19); (2) Confirmation, (Acts viii, 15-17) (2 Cor. 1, 21-22);

(3) Holy Eucharist, (Matt. xxvi, 26; Mark xiv, 22, Luke xxii, 19; John vi, 51, 52; 1 Cor. xi, 24-29); (4) Penance, (Matt. xviii, 18; John xx, 22, 23); (5) Extreme Unction, (James v, 14, 15); (6) Holy Orders, (Luke xxii, 19; John xx, 22, 23; Acts vi, 6 xiv, 22); (7) Matrimony, a sacrament representing the indissoluble union of Christ and the Church, (Eph. v, 32; 1 Thess. iv, 308); marriage is not to be dissolved except by death, (Gen. ii, 24; Matt. x 6; Mark x, 11; Luke xxvi, 18; Rom. vii, 2, 3; 1 Cor vii, 10, 11, 39); thirdly, A Rule of Conduct or morals which if kept carries a guarantee of life everlasting: the Sermon on the Mount (Matt. v, vi, vii).

Thus, we have shown that Christ founded a Church, a spiritual kingdom, since its end is spiritual, a supernatural society as supreme in its domain as the state or civil government is in its sphere.

The Church of Christ possesses four principal prerogatives or attributes: viz., (1) visibility; (2) perpetuity; (3) indefectibility; (4) infallibility.

Visibility

The visibility of the Church consists in this, that it can be recognized by man (1) as a society; (2) as a society established by Christ. That the Church of Christ must be visible can be proved by Holy Scripture and by reasons drawn from the Church's mission.

According to the prediction of Isaias, the Church is a mountain prepared for the dwelling of the Lord and to it many people will go to learn the law of the most high: "And in the last days the mountain of the house of the Lord shall be prepared on the top of the mountains, and it shall be exalted above the hills, and all nations shall flow into it (Isaias ii, 23).

According to Malachias, "From the rising of

the sun even to the going down, my name is great among the gentiles and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the gentiles, saith the Lord of hosts." (Mal. 1, 11).

The Church is a city built on a mountain (Matt. v, 14); a candle placed in a candlestick (Mark iv, 21); a fold that has but one shepherd (John x, 16).

Christ ordered His Apostles to teach, to baptize, to govern the members of His Church. There is no one so visible as a teacher, as a priest who baptizes, and the ruler who makes laws. Thus the Church as founded by Christ is a visible society.

The Church founded by Christ was intended by Him to continue His work here on earth after He had ascended into Heaven. "Behold, I am with you all days, even to the consummation of the world." Its mission was to teach men, to sanctify them, and to bind them by laws the observance of which would lead them to everlasting life. To accomplish this task it is evident that the Church must be a visible society; a society which men of all nations, races and conditions in life, may see and hear; whose divine authority to rule they may recognize, and to whose teaching, priesthood and protective power they may have recourse. If the Church founded by Christ were not visible, how could He oblige men under the pain of eternal damnation to enter her fold? Thus, reason forces us to conclude that the Church of Christ must be a visible society and recognizable as having Him for its founder.

The visibility of the Church was denied by the pretended reformers of the sixteenth century. They were forced to deny this attribute of Christ's Church when asked where the Church was before Luther's time.

Other followers of these reformers denied the Church's visibility by declaring that Christ founded a spiritual kingdom and hence, it must be

invisible. Undoubtedly the Church is a spiritual and supernatural society and the externals of its government, its sacraments and so on, have no other purpose than the cleansing of men's hearts from sin and the enlightenment of men's minds of error; but, as Cardinal Newman declared, "The Church is not a secret society." Its doctrines, its laws, its worship, its leaders, its members, etc., are easily known and clearly defined. It is not like, say, freemasonry, a secret society; its laws, its doctrines, etc., are not easily known nor discovered even by its members.

Perpetuity

By the perpetuity of the Church one understands the prerogative in virtue of which the Church, as founded by Jesus Christ, is to last without interruption to the end of time.

A great many prophecies of the Old Testament announced that the reign of the Messiah would last eternally. We shall cite two: "For a child is born to us.... His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and forever." (Isais ix, 6, 7). "The God of heaven will set up a kingdom that shall never be destroyed, and his kingdom shall not be delivered up to another people, and it shall break in pieces, and shall consume all those kingdoms, and itself shall stand forever." (Daniel ii, 44).

As narrated in the New Testament, the Angel Gabriel said to Mary that her Son would receive from the Lord God "the throne of David, his father; that he will reign eternally over the house of Jacob, and that his reign would be without end." (Luke i, 32-33).

Jesus Christ said to Saint Peter that "the gates of hell would not prevail" against His Church; and to the Apostles that "He would be with them all

days even to the consummation of the world." He announced "This Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come." (Matt. xxiv, 14). Hence, even till the end of time Christianity is to be taught and no other religion is to take its place. Christ, unlike Moses the founder of the Mosaic religion, did not promise that another would come later and complete his work. Nowhere in the writings of the Apostles or of the early Christians is there any mention of a New Lawgiver. Instead, the Apostles emphasize the fact that Christ started a new and last period in history, which was to end only with the general judgment (1 John ii, 18; 1 Thess. iv, 15). Since Christ promised to be with His Apostles to the end of the world, that Gospel which they taught will continue to be preached for all time.

Common sense tells us that if "God wishes all men to be saved and to come to the knowledge of the truth" (1 Tim. ii, 4), the Church must endure as long as there are men to be saved. In other words, the Church of God, the only Ark of Salvation founded by Christ, must be perpetual.

Indefectibility

The indefectibility of the Church consists in this, that the Church must preserve unchanged for all time, all that it has received from its divine Founder: dogmas, moral precepts, sacraments and social organization.

Christ said: "I will build My Church, and the gates of hell shall not prevail against it." In these words He promised His Church indefectibility. If His Church were to change any of the dogmas, moral precepts, sacraments and social organization as taught, formed and planned by Him it would cease to be His Church and the gates of hell would have prevailed against it. This, evidently, cannot happen to Christ's Church since He is God and has promised

to remain with it all days, even to the consummation of the world.

Reason tells us that the Church instituted for the salvation of all men must be indefectible. For, if it can change in any essential, how will men recognize it as the Church of God? Since they are obliged to "hear the Church" how will they recognize its voice if its teachings are not those of Christ? If Christ, who is God, taught a thing as true, how can it become false, as a change in the teachings of His Church would imply? Evidently, if a thing is true on the authority of God it must remain true for ever. Therefore, His Church must preserve unchanged all that He has given it. This attribute of indefectibility implies that no dogma can be set aside, no new dogma added and no dogma can be interpreted contrary to its original sense.

This attribute applies to revealed truths. While these Revelations remain unchangeable, our knowledge of them may be perfected by prayer and by study. Hence, the new definitions of the Church concerning revealed truths do not really contain anything new. They are simply clearer explanations of truths not so well understood by its members or greater stress placed on truths attacked by the enemies of Christ's Church. Thus, our knowledge of these truths and not the deposit of faith is affected by these new definitions.

The Church, too, has admitted in the course of ages such disciplinary changes as were demanded by the good of souls; but it has suffered no changes in its essential constitution. Those who have tried to make changes in it have been excommunicated. It is the only thing to do to those who try to undermine her constitution; they are traitors.

The indefectibility of the Church is denied by the Protestants. They asserted that the visible Church can become idolatrous or heretical, can lose its constitution and even totally disappear.

Infallibility

By the infallibility of the Church we understand that privilege which God has given it of being preserved from all error, by the assistance of the Holy Ghost, when she teaches the doctrine of Jesus Christ. This assistance which the Church receives from the Holy Spirit is not a revelation and neither is it an inspiration. It is a special protection which prevents the Church from error when she attempts to preserve intact truths already revealed by defending them against attack, by defining them more clearly or in trying to explain them. This divine assistance in no way excludes studying the revealed truths. It simply means that Almighty God preserves His Church from error when it teaches the truths of Christian Revelation. It does not give a method for studying revealed truth; nor does it guarantee that every problem the Church tries to solve will be solved. It simply guarantees that the answer when published by the Church to be believed by all its members will be right. Infallibility, naturally, also includes those truths which, without having been formally revealed, have an intimate connection with revealed truth.

The proof that Jesus Christ gave His Church the property of infallibility rests on His promises; on the words and actions of the Apostles and on the necessity of this attribute if the Church is to realize the reason for its existence. Finally, that Christ's Church possessed infallibility was the unanimous belief of all the Fathers of the Church.

Jesus promised His Apostles everlasting assistance. In Matt. xxviii, 18-20 we read: "All power is given to Me in heaven and on earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." In Mark xvi, 15-16 Christ promises salvation

to believers and threatens unbelievers with damnation: "Go ye into the whole world and preach the gospel to every creature. He that believeth, and is baptized shall be saved; but he that believeth not shall be condemned." Now, it is evident from the words "even to the consummation of the world," that these promises were made not only to the Apostles for their own lifetime but also to their successors to the end of time. It is equally clear that if His Church could teach anything contrary to what He taught, He would no longer be with it. Hence, we must conclude, since He is God, He guaranteed His Church infallibility.

Jesus promised to send the Holy Ghost to the Apostles. "I will ask the Father and He will give you another Paraclete, that He may abide with you forever. The spirit of truth....he shall abide with you and shall be in you." (John xiv, 16-17). "But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said unto you." (Ibid, 26). "But when He, the spirit of truth is come, He will teach you all truth." (John xvi, 13). Here too, by the word "forever" He promised the Holy Ghost also to their successors simply to preserve the faith pure and free from all imperfection of error. By the words quoted above we see that the Holy Ghost is responsible for the teaching of the Church. What the Spirit of truth guarantees cannot be false.

Again, Christ promised that His Church, built on St. Peter, would stand forever: "Upon this rock I will build My Church and the gates of hell shall not prevail against it." (Matt. xvi, 18). If His Church should wander away from His teachings, the "gates of hell," that is, the attacks of its enemies, would have prevailed and His promise would have meant nothing. Obviously, since He is God, His Church will continue triumphantly to preach His doctrine unchanged throughout the ages. Thus, we have shown

that Jesus Christ promised His Church infallibility.

The Apostles were severe in anathematizing those who preached any other Christianity than that which they had preached. (Peter ii, I John iv, II John, Jude iv). St. Paul insists that he does not preach his own views but the Gospel which Christ had given to the Apostles (Gal. ii, 2-9). In I Tim. iii, 15 St. Paul speaks of the house of God, which is the Church of the living God, "the pillar and ground of truth." This passage evidently expresses St. Paul's belief in the infallibility of the Church. He tells the Corinthians the Gospel is intended to bring into "captivity every understanding, unto the obedience of Christ." (II Cor. x, 5). To the Thesalonians He wrote "the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, who worketh in you that have believed." (I Thess. ii, 13). Finally, the Apostles were conscious of being infallible as a corporate body as is evidenced when they were assembled in Jerusalem for the first Council: "It hath seemed good to the Holy Ghost and to us, to lay no further burden on you" etc. (Acts, xv, 26). Would men who did not believe they were infallible have acted as they did? "Whoever hears you hears me; and whoever despises you despises me." (Luke x, 16). "Whoever does not hear the Church, let him be to you as the heathen and the publican"; "Anyone who will not hear your word will be condemned." (Mark, xvi, 16).

Finally, without infallibility the Church would not be able to realize the end for which it was founded. The religion of Christ is to continue unchanged throughout the world until the end of time. Due to misrepresentations, doubts, debates, etc. resulting from human nature, we would never know for certain whether or not we possessed the true interpretation of Christ's teachings if His Church were not infallible. Men are obliged to believe only when they have absolute certainty that what is

proposed for belief is a revealed truth. They can be certain only if God preserves the official teachers of the Church from error. If the Church erred in its teaching God would compel us under pain of damnation to accept error for revealed truth. Since God cannot be made responsible for error His Church must be infallible in its teaching.

The Fathers of the Church have held that it is infallible. St. Irenaeus wrote: "Where the Church is, there also is the Spirit of God, and where the Spirit of God is, there is the Church and every grace: for the Spirit is truth." "The Apostles," he said, "have deposited the truth full and entire; there only can it be found. The successors of the Apostles preserve our faith intact and expound to us the Holy Scripture without danger of error." (See Cath. Ency. for other quotations--Infallibility.)

The attribute of infallibility is denied to Christ's Church by Protestants. It is denied by all those who hold that one Church is as good as another. Jesus Christ and the Apostles, according to the Protestants, have preached the faith by way of authority; but, they say, since the cataloguing of the Books of the New Testament was completed, there is no longer in the Church an institution which has received from God the power to teach with infallible authority the ways of salvation. According to them, in order to know with certainty what to believe and practice, the Christian has need only of the Bible interpreted by himself. The Bible is the only remote rule of faith, to the exclusion of tradition. The proximate rule of faith, or the means of knowing the true sense of the Scriptures is each individual reason. According to a few of the Protestant sects (Quakers, Methodists) reason needs a supernatural assistance which they call by different names: inspiration, instinct, interior taste. All agree in denying to the Church an authority possessing infallibility.

The Protestant method of arriving at a knowledge of the truths taught by Christ and His Apostles and of the means necessary to attain eternal life is insufficient, false and inadmissible. It supposes (1) that the Bible contains clearly and explicitly all the dogmas and all the precepts of the Christian religion; (2) that each of the faithful, from the time immediately following the death of the Apostles has in his possession a copy of the Bible, be able to read it, to understand it, and interpret exactly and properly its meaning; (3) that the reason of each one is aided by a supernatural source in order to interpret exactly and properly the Holy Scripture. These suppositions are without foundation and are contrary to reality.

We shall prove that Holy Scripture, to be complete, must be supplemented by Tradition. Holy Scripture does not contain all the dogmas and all the precepts of the Christian religion. Consider the New Testament. It is evident that the Apostles did not intend to draw up a treatise of religion: they wrote as occasion demanded, to such and such a Church, to such and such a person, according to the needs and controversies of the times. They explained dogmas of great importance as the divinity of Christ, His resurrection from the dead, the Holy Trinity, etc., and omitted questions and dogmas of less importance as the Immaculate Conception of the Mother of God. They did not even insert in their writings the Creed which all antiquity attributes to them. They did not put in their writings the commandment to go to church on Sunday, to abstain from flesh meat on Friday, etc. Thus, the writings of the Apostles are fragmentary; they do not form a body of doctrine properly so called. Therefore, the Bible does not contain explicitly all the dogmas and all the precepts of the Christian religion.

The Scriptures contain many obscure and difficult passages. St. Augustine said: "There are more things in the Scriptures which I do not

understand than I do understand." St. Peter tells us that in the Epistles of St. Paul "Are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction. You, therefore, brethren, knowing these things before, take heed lest being led astray by the error of the unwise, you fall from your own steadfastness." (Peter iiii, 16-17). Read the incident related in the Acts viii, 27-34, between Philip and the Ethiopian. "And Philip running thither, heard him reading the prophet Isaias. And he said: Thinkest thou that thou understandest what thou readest? Who said: And how can I unless some man show me?"

Every one knows that the Bible has furnished material for many long and difficult commentaries and that the commentators are often in disagreement. The Protestants themselves have found more than two hundred interpretations for these words of our Lord: "This is My body" (Apologetique Chretienne--vol. iiii). How then, can any one in his right mind expect every man, woman and child to be able to read the Scriptures and understand them properly? Nowhere in the Bible is it promised that divine aid will be given to those who read it in understanding its true sense. Thus, this system is without foundation and leads only to contradictions and discord.

The Protestant system of arriving at a knowledge of divine truths condemns to damnation all those who do not or who cannot get a copy of the Bible or who cannot read. It condemns to eternal death all who do not attain the use of reason: children, imbeciles, insane, etc. The Protestant system does not give every human being a chance to be saved. Thus, the rule of faith proposed by them is not accessible to all, it is not clear, and it is not infallible. It is therefore false. This system which is opposed to an infallible teaching authority in the Church, finds no support in Holy Scripture, which for Protestants is the only source of truth.

Teaching by way of authority is so well fitted to human nature that it seems proper for divine Wisdom to use it in the order of grace. It is the easiest way to learn anything, prompt and suitable to all, even children and the ignorant. The way of authority is so natural that even those who deny it are forced to use it in order to survive. Protestant ministers, when giving religious instruction, do not rely on reading the Bible or on the inspiration of the Holy Ghost; they teach as it is done in the classroom; as it is done in the Catholic Church, by authority. However, it is not sufficient that there be a living authority guarding and dispensing the treasure of revelation; it is necessary that this authority be infallible. In a matter so important as our eternal salvation, God cannot oblige us to hear a fallible authority.

Many reject the idea of an infallible Church because they claim it destroys liberty of thought. The doctrine of infallibility is opposed to the false liberty of thinking error, but not to the true liberty of thinking the truth. Man can do many things but he is free to do only what he ought to do. He can say 2×3 is 8, but he is not free to do so because it is wrong. The Catholic Church maintains that no one has the right to believe what is wrong any more than he has the right to do what is evil. "You shall know the truth and the truth shall make you free." (John vii, 33). Universal liberty of thought is impossible, for every principle and fact of reason and revelation that we acquire must necessarily restrict our liberty of thinking the opposite. The Catholic is not hampered in his search for truth because he believes in infallibility any more than the scientist is hampered by any ascertained principle or fact of science, or the mathematician is hindered by the theorems of mathematics. Indeed, the certainty of revealed truth gives him a greater confidence and freedom in the pursuit of new truths as it does the scientist and the mathematician.

The Church does not substitute her authority for reason. She does not ask men to accept blindly her claims but desires them first of all to convince themselves by their reason, of the fact of God's Revelation and its content, and then, before obeying her, to be morally certain that she is as she claims to be, the divine, authoritative, infallible teacher of God's truth on earth. Father Hecker, convert, wrote "It was one of the happiest moments of our life, when we discovered for the first time that it was not required of us to abandon our reason or drown it in a false excitement to be a religious man. That to become a Catholic, so far from being contrary to reason, was a supreme act of reason."

In the above discussions we have been assuming that the Catholic Church is the Church founded by Christ and many of the topics considered were done so from her point of view. It is difficult to disassociate the Catholic Church from the Church of Christ since they are both the same. Consequently, much that has been said might have been left to later chapters. However, it has been our experience that when we speak of the infallibility, visibility, perpetuity and indefectibility of Christ's Church all the questions that arise concern the Catholic Church. Knowing this we have given her answers to many questions leaving to a later chapter the proof that she is as she claims to be; the only true Church, the only ark of salvation, the only institution founded by Christ for the salvation of all men. At the present we are interested in determining the methods by which any one, not biased or prejudiced, can, without too great difficulty recognize today the Church founded by the Son of God.

It is more than nineteen hundred years since Jesus Christ was born, lived, worked, suffered, died on a cross and rose from the dead by the power of God. During His life He founded and completely organized a Church with the twelve apostles as its pillars. He told them to preach the Gospel, God's

word, to every creature; that they who believed and were baptized would be saved and those who did not would be condemned. He told them that there must be but one fold and one shepherd. In others words, He wants every one, man, woman and child, the philosopher and the scientist as well as the ignorant and the unschooled, the wealthy as well as the poor, the negro as well as the white, or red or yellow, to come to His Church.

We have shown that His Church is perpetual and visible. Hence, it must be in existence today and recognizable as His, the Church of God. But there are hundreds of Churches claiming to be Christian. They cannot all be His since He founded only one Church. We may not choose any one of them we wish because we have shown it is false that one Church is as good as another, or that all churches are equally good. Which, then, of these Churches is that founded by Jesus Christ, the Son of God? Since we are obliged to enter His Church it must possess certain characteristics or marks which stamp it as His Church and which no other Church possesses. What are those marks?

Before naming the marks indicating the true Church let us first examine the qualities these marks should possess. Obviously, they must be more evident than the Church itself. Otherwise, what good are they? Of what use is a sign-post indicating the road to a city if you must know where the city is before you can read the sign? Hence, we can say that the marks of the true Church ought to be: (1) more evident than the Church; (2) easy to ascertain; (3) exclusively the property of the true Church.

The marks of the true Church ought to be more evident than the Church. Otherwise, they would not be signs serving to indicate what they should make known. They ought to be easy to ascertain. In fact, they should be so easy to know that even the ignorant may, with simple explanations by the more

learned, recognize them without difficulty. Otherwise, the Church would not be a means of salvation open to all human beings. They should be the exclusive property of the true Church. For if they may be found in a church other than that founded by Jesus Christ they would not distinguish the true Church from the false. They would be useless.

The marks erected by the Protestant sects to indicate the Church of Christ do not possess the above characteristics. Some Protestants say the preaching of the divine word is the only mark of the true Church. Others, agreeing with Calvin, add the lawful administration of the sacraments as a true mark of Christ's Church; others add the further sign of the regular exercise of ecclesiastical discipline. These characteristics are not sufficient to point out the true Church. In order to apply them to the existing hundreds of churches we must know what the divine word is, what the sacraments are, who has the right to preach the word of God, to administer the sacraments, and to exercise ecclesiastical authority. Obviously, these marks are not clearer than the Church; are not easy to test; can be known only by the learned and those with leisure to study. They may not even be the exclusive property of the true Church. It is possible to conceive of a sect separated from the Church of Christ teaching true doctrine, administering the true sacraments, and exercising ecclesiastical discipline. The early Greek schismatic Church is an example.

The Greek schismatics recognize only one mark of the true Church: the preservation of all that had been defined in faith and morals in the first six general councils. This mark is not capable of indicating the true Church. It assumes that the Church which held these six councils is the true Church. Hence, it is not clearer than the Church itself. In order to use this mark to find the true Church we must know what was defined in faith and morals by these councils and then examine the teachings of

every Church to determine the true one. Obviously, this mark is not easy to know and neither is it accessible to every one. This mark is not the exclusive property of the true Church. The truths of the first six councils are still believed by the Catholic Church as well as by the Greek schismatics.

The marks proposed by the Catholic Church possess all the required qualities in order to discern the Church of Jesus Christ from all other churches. These marks of the true Church were proposed and formulated in the council of Constantinople (381) and were used constantly by the Fathers and doctors of the Church against heretics and schismatics. They are unity, sanctity, catholicity, and apostolicity.

These marks have all the qualities required in order to discern the Church of Jesus Christ from all other societies. They are clearer than the Church itself. For, in order to ascertain their presence or their absence in a Christian society it is not necessary to know, in the beginning, which Church is true and which one is false. They are easy to know or recognize, for they constitute facts which may be checked from history, geography, and every-day observations. They are the exclusive property of the Church of Christ as we shall show now.

Unity

The true Church of Christ is necessarily one. This is so evident that no Christian can really deny it. As we have shown the Church to be visible, its unity must also be visible and external. Of course, the Church must also possess internal unity if all its members are to be truly united. Thus, it must possess unity of communion, unity of faith, and unity of worship. By unity of communion we mean that all the faithful are united to form a single society under the direction of one government or authority, established by Jesus Christ. By unity of faith we

mean that all the faithful profess the same belief under the direction of the teaching authority established by Jesus Christ. By unity of worship we mean the outward expression of a common faith and social union of its members by participating in the same sacraments and offering the same sacrifice.

1. The Church of Christ possesses unity of communion. For this He prayed at the Last Supper: "Holy Father, keep them in thy name whom thou hast given me; that they may be one, as we also are. And not for them only do I pray, but for them also who through their word shall believe in me; that they may be one, as thou, Father, in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me I have given them; that they may be one, as we also are one: I in them, and thou in me; that they may be made perfect in one: and the world may know that thou hast sent me, and hast loved them, as thou hast also loved Me." (John xvii, 20-23). From the above words, it is clear that Unity is a mark by which the world may recognize His Church. He also speaks of His Church as a kingdom: "If a kingdom be divided against itself that kingdom cannot stand." He called it one Fold under one Shepherd. St. Paul wrote: "God hath made Him (Christ) head over all the Church, which is His mystical body." (Eph. i, 22). "All the members of the body, whereas they are many, yet are one body, so also is Christ; for in one Spirit we were all baptized into One body." (1 Cor. xii, 12). "As in one body we have many members, but all the members have not the same office, so we, being many are one body in Christ and every one members one of another." (Rom. xii, 4, 5). Evidently, no stronger language could be used to stress the unity of the members of the Church of Christ, the mystical body of Christ.

The apostles under Peter were given the power to govern the faithful by imposing laws on them. "All that you shall bind on earth shall be bound in

heaven, etc." They were told to regard as pagans those who would not listen to them. It is clear that the power given to them was intended to maintain unity among the members of the Church, to keep them together.

2. The Church of Christ possesses unity of faith. His teachings form a complete system of truths containing no contradictions, for truth is one and God cannot contradict Himself. Hence, unity of faith in the whole of revelation, not just parts of it, is a mark of the Church of God. To reject even a single revealed doctrine is to reject the authority of God. "In many things they are with me, in a few things not with me; but in those few things in which they are not with me, the many things in which they are will not profit them." (St. Augus.)

St. Paul frequently stresses the unity of faith that must be maintained by all the brethren if they are to continue members of the true Church. "I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you, and that you be perfect in the same mind and in the same judgment." (1 Cor. 1, 10). "One body and one Spirit as you are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all." (Eph. iv, 4-6). "And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Until we all meet unto the Unity of Faith and of the knowledge of the Son of God." (Eph. iv, 11-12).

Christ told His Church "Teach ye all nations.... Teaching them to observe all things whatsoever I have commanded you." (Matt. xxviii, 19-20). "A man that is a heretic, after the first and second admonition, avoid. Knowing that he, that is such a one, is subverted, and sinneth, being condemned by his own judgment." (Titus iii, 10-11). Evidently,

Christ wants every member of His Church to believe the same things.

3. The Church of Christ possesses unity of worship. Its members adore the same God, partake of the same sacraments and offer the same sacrifice. "One Lord, one faith, one baptism." "Except you eat the flesh of the Son of Man and drink His blood you shall not have life in you." "All these were persevering in one mind in prayer....and in the communication of the breaking of bread and in prayers." (Acts 1, 14; 11, 42).

We have shown earlier that Christ's Church possesses infallibility. It is infallible only to preserve unity in the Church. Thus, we have shown that one mark of the Church of Christ is Unity.

Besides infidels, those outside the unity of communion are catechumens, schismatics and excommunicates. Catechumens are those who are preparing themselves to receive baptism. Although they possess the faith they have not yet been received into the Church because they have not received the sacrament of regeneration, the sacrament which makes men members of the mystical body of Christ. Schismatics are those who refuse to submit to the head of the Church and to live in communion with the faithful who do. Excommunicates are those whom the Church has expelled from her protection and has deprived of her spiritual blessings.

Those outside the unity of faith are heretics and apostates. Heretics are those who, having been baptized, nevertheless deny one or more of the doctrines taught by the Church of Christ. Apostates are those who withdraw from the faith after having once professed it. A person may be a material or a formal heretic. A material heretic is one who unknowingly denies an article of faith. He thinks the doctrine he denies is not of faith. One can be a material heretic and not cease to be a member of the Church provided he is disposed to believe all that the Church teaches as truths of faith. A formal

heretic is one who denies a doctrine knowing it to be of faith. He is expelled from the Church.

Sanctity

The true Church of Christ is necessarily holy. The Church is holy because her founder, Jesus Christ, the Son of God, is holy; because its object, the sanctification of its members is holy; because its means, Christ's doctrines, sacraments and precepts, are holy; because it is the mystical body of Christ. Thus, the true Church is holy inherently. That is, she possesses all the means necessary to sanctify her members; her members are actually holy; she, herself is holy. She can and does sanctify those who come under her influence and make use of the means of sanctification which she offers them. Since the Son of God is the founder of the Church it must necessarily succeed in attaining its end, the salvation of its members, provided they use the means offered to them by her. They must keep the commandments of God and of His Church. If they do so they will be holy and virtuous men and women. The true Church must produce holy, even saintly, men and women whose sanctity is confirmed by miracles---by miracles because miracles are signs of divine approval. After Our Lord cured the man born blind he was brought to the Pharisees who questioned him over and over as to how he had regained his eyesight. "He applied clay to my eyes" he told them, "and I washed and I see." Some of the Pharisees therefore said, "This Man is not from God, because He does not observe the Sabbath." Others, however, said, "How can a man who is a sinner work such wonders?" The blind man told the Pharisees "We know that God does not hear sinners; but if any one is a worshipper of God and does His will, He hears him. If this man were not from God He could do nothing." (John ix, 1-35).

When Jesus Christ founded His Church He intended that it be holy, pure, without blemish.

"Christ also loved the Church, and delivered himself

up for it: that he might sanctify it, cleansing it by the laver of water in the word of life: that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be whole and without blemish." (Eph. v, 25-27).

Jesus founded the Church for the salvation of mankind. For this reason it "behooved Christ to suffer and to rise again from the dead the third day." Consequently, being infinitely wise and powerful, He must have given it the means necessary to attain that end. (See page 139.) He gave His Church a priesthood, doctrines, laws, sacraments: everything it needed to help it in every way possible to save souls. "He that believeth, and is baptized shall be saved." "Whose sins you shall forgive, they are forgiven them." "If your sins be as scarlet they shall be made as white as snow and if they be red as crimson, they shall be white as wool." "And he gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. iv, 11-12). These and innumerable other passages of Scriptures clearly show that Christ's Church is inherently holy; that it is her purpose to make her children "perfect as your heavenly father is perfect."

The Church is holy because it is the mystical body of Christ, the Son of God. The Church is divine. When Paul was miraculously converted he heard a voice from heaven saying: "Saul, Saul, why dost thou persecute Me? Who art thou, Lord? he asked. I am Jesus, whom thou art persecuting, was the answer." (Act. ix, 4-5). Jesus identified himself with the persecuted Christians. At the last judgment He will say to the good "Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat: I was thirsty, and you gave

me to drink: I was a stranger, and you took me in; naked, and you covered me; sick, and you visited me; I was in prison, and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee; thirsty, and gave thee drink? And when did we see thee a stranger and took thee in? naked and covered thee? Or when did we see thee sick or in prison, and came to thee? And the king answering shall say to them: Amen I say to you, as long as you did it to one of these my least brethren you did it to me." (Matt. xxv, 34-40). "For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body; so also is Christ. For in one spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one spirit we have all been made to drink. For the body also is not one member, but many.... And if one member suffer anything, all the members suffer with it; or if one member exult, all the members rejoice with it. Now you are the body of Christ, and members of member." (1 Cor. xxi, 12-14, 26-27). Hence, the Church is holy because it is the mystical body of Christ, the Holy of holies.

Since the Church of Christ is holy, it must produce saints. That is, some members of the Church should always attain an extraordinary degree of sanctity whose holiness is confirmed by miracles. Jesus worked numerous miracles to prove to the Jews that He was the Son of God. He promised that "he that believeth in me, the works that I do, he also shall do; and greater than these shall he do." (John xiv, 12). "And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover."

Christ's Church did produce saints. We need only mention the twelve apostles; the holy women of

Jerusalem, the early Christian converts. Their sanctity was confirmed by numerous miracles. The Apostles and those with whom they associated in the direction of the Church possessed the gift of miracles. They prophesied, (Acts, v, 9); they cured lameness by a word or a touch, (Ibid iii, 7; xiv, 10); they spoke languages of which they had no natural knowledge, (Ibid, ii, 4-13); they restored the bedridden to health, (Ibid, ix, 34); they handled serpents, (Ibid, xxviii, 5); they cast out devils, (Ibid, xvi, 18); they inflicted blindness, (Ibid, xiii, 11); they raised the dead to life, (Ibid, ix, 37-41; xx, 9-12); they even, in some cases cured men by the touch of their shadows, (Ibid, v, 15); or by handkerchiefs and aprons from their persons, (Ibid, xix, 12). The acts of the Apostles, written by St. Luke, is a true account of the holiness and sanctity of the first members of the Church. The virtue of the early Christians was so extraordinary that it surpassed the ideal set by pagan ethics. They loved not only friends, but enemies. Their humility and chastity were virtues the pagans thought were beyond the ability of men to practice. They practiced the teachings of our Lord in the Sermon on the Mount to perfection. They strove to be like their heavenly Father, perfect and like His Son, meek and humble of heart.

Because the Church is holy and possesses all the means to sanctify its members we must not conclude that mortal sin shuts those who commit it outside her pale. Holy Scripture likens the Church to a field in which cockle grows with the wheat; to a barn containing chaff as well as wheat; to a net cast into the sea and catching all kinds of fish, good and bad; it tells us that in the Church the goats are mingled with the sheep (Matt. xiii, xxv). The Apostles looked upon sinners as still members of the Church: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1, 8). "It is actually reported that there is

impurity among you." (1 Cor. v, 1). "Fly from impurity! every other sin that a man may commit is outside the body; but he who commits impurity sins against his own body. Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God? and you are not your own, for you were bought with a price. Glorify God, then, in your body." (1 Cor. vi, 17-20). Christ gave His Church the power to forgive sins. Hence, we must expect to find sinners in the Church as well as saints. However, the Church continually strives to convert the sinner and make him a saint. "There is more joy in heaven when one sinner does penance, than ninety-nine just who need not penance."

Catholicity

The Church of Christ is necessarily Catholic. The word "catholic" is of Greek origin and means "general" or "universal." When we say the Church is catholic we mean she is universal in regard to time, place, doctrine and mankind. The Church is catholic as regards time because it is perpetual; it was founded for all times until the end of time. "Behold I am with you all days." The Church is catholic as regards place because Christ destined it to be, and it actually is, spread simultaneously throughout the entire known world. "Teach all nations." The Church is catholic as regards doctrine because it must teach all that Christ revealed to it. "Teach all nations whatsoever I have commanded you." The Church is catholic as regards mankind because it was founded to receive into her fold all peoples of all nations, tribes and conditions of life. "Go ye into the whole world, and preach the Gospel to every creature." "He that believeth and is baptized shall be saved: he that believeth not shall be condemned." (Mark, xvi, 15)

As a mark of the true Church catholicity of place is the easiest to observe and the one we shall consider. The other characteristics are implied in

the notion, the true Church of Christ. It is obvious that the idea of universality of a society includes, besides extension, unity. If unity were missing we could only speak of several societies existing in different countries each claiming to be the Church of Christ. We have shown such a condition to be impossible; i.e., several churches, teaching contradictory doctrines, each to be the true Church.

We must also keep in mind that catholicity is the destiny of the Church. That is, while she has the power to extend to all nations of the earth and to exist equally well under all forms of just government and types of people, she may not actually be in every part of the world. However, she should always be conspicuous among Christian communities for her wide diffusion and numerous members and will, towards the end of time, become known in all parts of the world. It is obvious that on the birthday of the Church, Pentecost day, she was not spread throughout the entire world. She did, however, have the power to do so. She was like an acorn which contains within itself a mighty oak and which grows so large as to cover the earth and to protect in its branches all the birds of the air.

The Old Testament contains many passages foretelling that the Church founded by the Messiah would be universal. "I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession." (Ps. 11, 8). "He shall rule from sea to sea, and from the river unto the ends of the earth." (Ps. lxxi, 8). "All the kings of the earth shall adore him, all nations shall serve him." (Ps. lxxi, 11). "From the rising of the sun even to the going down my name is great among the Gentiles, and in every place there is sacrifice, and there is offered in my name a clean oblation; for my name is great among the Gentiles." (Mal. 1, 10-11).

The New Testament contains many passages showing that our Lord intended His Church to be Catholic. His commission to the apostles was "Go ye

to the whole world, and preach the Gospel to every creature." (Mark, xvi, 15). "You shall be witnesses to me in Jerusalem and in all Judea, and Samaria, and even to the uttermost parts of the earth." (Acts 13). After Pentecost day the Apostles separated and preached everywhere; first to the Jews and afterwards to the Gentiles. "God will have all men to be saved, and to come to the knowledge of the truth; for there is one God and one Mediator of God and men, the man Christ Jesus, Who gave Himself a redemption for all." (1 Tim. ii, 4, 5).

A few short years after the Apostles started their mission St. Paul could write: "Verily, their sound hath gone forth unto all the earth, and their words unto the ends of the whole world." (Rom. 10). As early as the end of the first century and the beginning of the second, the Church of Christ was being called Catholic. "Where the bishop is there let the multitude of believers be; even as where Jesus Christ is, there is the Catholic Church." (St. Ignatius). St. Justin wrote "There is no race of men--whether of barbarians or of Greeks, or, in name, bearing any other name, whether because they live in wagons or without a fixed habitation, or dwell in tents, leading a pastoral life--among whom sacrifices and eucharists are not offered to the Father and Maker of the universe through the name of the crucified Jesus." Hence, it is clear, that from the beginning the Church showed signs of being universal.

Within the space of three hundred years it suffered ten major persecutions by the Roman Emperors in an effort to root it out of every corner of their vast empire. The fact that it survived indicates that it could endure for all time. The external persecutions ended when Constantine, the Emperor, became a convert. This showed that the Church was for kings as well as for peasants. This characteristic of the Church, that it is for all men, was evident from the very first day of its birth. On Pentecost day St. Peter preached and converted three

thousand. Among those converted were "Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews also and proselytes, Cretes and Arabians." (Acts ii, 9-11). Each one heard him speak in his own tongue. Evidently, catholicity is a mark of the Church of Christ.

Apostolicity

The Church of Christ is necessarily apostolic. That is, the true Church must be the same as the Church of the Apostles, holding the same doctrine as the Apostles, and deriving her power of orders and power of jurisdiction from them.

The true Church must be the same as the Church of the Apostles because they were chosen to be the pillars of the Church. To them, Jesus, the Son of God, said: "All power is given to me in heaven and on earth. Going, therefore, teach ye all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." They were the ones chosen to be His representatives and to publish His doctrines and to establish His Church in all parts of the world so that it might be a means of salvation to all men for all times, even to the consummation of the world.

The true Church must teach the same doctrines as the Apostles. They had the doctrines directly from Christ. They were told to teach all nations "to observe all things whatsoever I have commanded you." "He that believeth you and is baptized shall be saved; but he that believeth not shall be condemned." St. Paul, addressing the Galatians, said: "For I make known to you, brethren, as touching the Gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through the revelation of Jesus Christ." And again, "But though we or

an angel from heaven should preach unto you any gospel other than that which we preach unto you, let him be anathema." "As we have said before so we say again, if any man preach unto you any gospel other than that which you have received, let him be anathema." (Gal. 1, 8, 11, 16).

The true Church must derive her power of orders from the Apostles. That is, she must come down to us in an unbroken line from the Apostles. This is necessary since Christ founded His Church for all times and all men. The Apostles appointed successors to themselves to watch over and keep the doctrine entrusted to them. "Hold the form of sound words which thou has heard of me.... Keep the good things committed to thy trust by the Holy Ghost who dwelleth in us." (2 Tim. 1, 13, 14). They commanded them to appoint further successors with the same duties. "The things which thou hast heard of me by many witnesses the same commend to faithful men who shall be fit to teach to others also." (2 Tim. 11, 2). St. Clement, a disciple of the Apostles, described how they went from town to town, province to province, appointing the "first fruits thereof, duly tried by the Spirit, to be bishops and deacons of them that should believe....and then gave them command that when they came to die other approved men should succeed to their ministry."

By the power of orders we mean that conferred on a Bishop by his consecration; or that conferred on a priest by his sacerdotal ordination; and so on for the inferior orders. These, we say, must come in unbroken line from the Apostles to us through their successors. It was to the Apostles that the Son of God said just before He died: "Do this in commemoration of Me." At that instant He gave to them the fullness of His priestly powers and all that they implied and all that His action implied.

The true Church must derive her power of jurisdiction from the Apostles. By the power of jurisdiction we mean the power of ruling subjects.

This power can only be conferred by the supreme authority in the Church. That this is so is easily seen by an analogy. An army general cannot exercise any authority until he receives a command from his ruler for the simple reason that he has no men under him to command. Similarly, a Bishop or a priest cannot exercise any act of spiritual jurisdiction until he has subjects placed under him by an authority which has supreme spiritual jurisdiction over the Bishops, priests and people. This supreme authority lies in the successors of the Apostles in union with St. Peter as the chief of the Apostles.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? Or how shall they believe Him of whom they have not heard? And how shall they hear without a preacher? (the power of orders) and how shall they preach unless they be sent? (power of jurisdiction) Faith then cometh by hearing, and hearing by the word of Christ (as preached by those who have received the power of orders and the power of jurisdiction). (Rom. x, 13-15).

Evidently, the true Church must be Apostolic. That is, besides teaching the same doctrine as the Apostles she must receive her power of orders and power of jurisdiction from Apostolic successors.

Chapter VIII

THE ROMAN CATHOLIC CHURCH WAS FOUNDED BY CHRIST

In the last chapter we ascertained the marks or characters which distinguish the Church of Christ from all other organizations which claim to be the true Church. We found that these distinguishing marks are unity, holiness, catholicity and apostolicity. Any Church which lacks even a single one of them cannot be the church founded by Jesus Christ.

In this chapter we propose to show that the Roman Catholic Church, as it exists now in the twentieth century, with all its sacraments, religious ceremonies, organization and discipline, is and always has been the true Church, founded by Christ and spread by the apostles. We shall also show that no other church possesses even a single one of the necessary marks of the true church. In this respect we shall examine in a particular manner the Protestant and the Greek Churches since they pretend to be in full possession of all Christian Revelation.

The Roman Catholic Church possesses all the marks of the true Church of Christ. It is like a city on a mountain top. Its light shines to all men and its marks are apparent to all who may wish to examine them.

The Roman Catholic Church has Unity

She possesses a principle of unity, a law, a sort of chain, which unites by an indissoluble bond all the minds, hearts and wills of its members. This is the principle of authority. All Catholics recognize in the Chair of Peter a sovereign and independent authority from which emanates and on which depends all ecclesiastical authority, an authority

which is infallible, the final supreme judge of all controversies which have relation to faith and morals. The constant consistent exercise of this authority has had for its necessary result the preservation of an inviolable unity.

The fact of the unity of the Catholic Church is one of the prominent features of her long history. In past centuries, as well as at present, Roman Catholics formed only one body, one family, having only one spirit. They differ in race, temperament, culture and language; they are sometimes divided on political matters; they have fought long, bloody wars against one another. But on matters of religious faith and moral conduct they all make common cause; they are all united. The members of the Church follow the direction of their pastors; these, in turn, obey their bishops who are under the authority of the sovereign Pontiff, the head of the Church. Pope, Bishops, priests, laymen, Catholics in all walks of life have always been unanimous in the profession of the same doctrine. Everywhere, in all their churches, the same dogmas and precepts of morality are taught and the same sacraments are received. The uneducated layman recites the same Creed as the most learned theologian. This unity is so much the more striking today as it exists in the midst of innumerable divisions of so-called Christian sects and false philosophies.

Some have raised objections against the unity of the Catholic Church in view of the great variety of liturgies, rites, disciplines, customs and practices observed by its members in different parts of the world. The unity of the Church has for its object what is of divine institution; i.e., it is opposed only to heresy and schism. On all accidental things which are of ecclesiastical institution, or which result from circumstances of time and place, it permits diversity. From this diversity of detail founded on an essential unity, it draws a special kind of beauty; that of a "queen in golden raiment,

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wrought about with variety." (Ps. xlv, 14).

Difference of opinion among Catholic theologians and their discussions of religious problems do not violate the unity of faith. These discussions and opinions have not for their object to settle the substance of faith, such as revealed and defined dogmas, which is the case among Protestant theologians, but rather to get a better understanding of the truths of faith as revealed by God and as taught by the Church. Furthermore, Catholic theologians recognize in the Church a supreme judge of controversies to whom they owe submission and obedience. Hence, unity cannot be destroyed in the Roman Catholic Church. The Church's attitude in all theological discussions is, in the words of St. Augustine, "In necessary things, unity; in doubtful things, liberty; in all things, charity."

The Roman Catholic Church is Holy

The holiness of the Catholic Church follows from the fact that she has preserved unaltered the entire divine doctrine of Jesus Christ and everything that He instituted for the salvation of all men. We find in the teaching and practice of the Church the highest perfection of dogma, moral and worship. The nature and attributes of God, the mysteries of the Holy Trinity, the Incarnation, and Redemption, the creation of man, his fall and his eternal salvation are all doctrines unerringly explained and clearly defined. The necessity of keeping the commandments of God if one is to save his soul and the perfection one can attain by observing the counsels of the Gospel form the moral code. Finally, the rich, colorful ceremonies found in her liturgy grows out of the center of Catholic life, the Mass and the sacraments, particularly the presence of Jesus Christ in the Holy Eucharist.

As a good tree must yield good fruit so has sanctity flourished in the Church. All men who have observed the commandments have been good and virtuous,

a blessing to themselves, their families and friends and an asset to their countries. All who have followed the counsels perfectly have shone with the splendor of eminent sanctity. The holiness of the Church is manifested by the wonderful conversion of the pagans of the first centuries, the barbarians of medieval times, and hosts of other infidel peoples since then. It is also shown by the numberless miracles that have been wrought in the Church from the time of the Apostles to the present day.

The holiness of the Church is clearly seen in her civilizing influence on society. She has regenerated the family by abolishing polygamy and divorce; by making woman man's companion, the queen of the domestic hearth and by making the child a sacred object, an heir to the kingdom of heaven, another Christ. She has regenerated society by gradually repressing slavery; by imposing on the ruler the obligation of governing his subjects like a father and on subjects the duty of obeying their ruler faithfully as being the depository of God's authority. The Church has aided the poor by inspiring men with respect and charity towards them; she has promoted the foundation of those numberless institutions, utterly unknown to paganism, wherein abandoned children, orphans, the sick and the aged may find a home; she has striven and is still striving, with all her power, to secure for them a living wage, a standard of life suitable to his dignity as a man, a son of God, brother of Jesus Christ, and heir to the kingdom of heaven.

Admittedly, there are many Catholics whose lives are not those of saints. It is probable, too, that not all the clergy, religious, Bishops, etc.; in the Church will be canonized. There may even be some among them who are wicked, who lead sinful lives. It is possible that some people, not of Catholic belief, will point an accusing finger at those Catholics and say to you "Your Church is no better than mine. It has not succeeded in making

them any better. In fact, I can name Protestants who lead better lives than these Catholics." What shall you say? Do those sinful Catholics prove the Catholic Church is not holy? On examination day in mathematics, do the wrong answers turned in by the pupils prove the teacher does not know his mathematics or that the mathematical principles he taught them are unsound? Of course not! Those students failed to keep the mathematical principles laid down for them and they, naturally, failed to be good mathematicians. So too with sinful Catholics. The fault is not with the Church. If they keep her laws, receive her sacraments, do all that she recommends they will be holy; they will be good Catholics; they will save their souls. No one can point to a bad Catholic and say truly "He became that way because he did what his Church commanded." On the contrary, you can point to every bad Catholic and say truly "He became that way because he did not practice his religion." As a matter of fact, since the Church has been able to survive in spite of the wickedness of some of her leaders is positive proof that she is divine; that her mission is divine. That she is the Church founded by Christ.

Catholicity of the Roman Catholic Church

The universality or catholicity of the Church is so striking that it has been its distinguished name even from the earliest times. She possesses Catholicity because she followed and still follows our Lord's injunction: "Going therefore teach ye all nations." Everything in her government, constitution, discipline is adapted to the work of saving souls. It is of such a nature that it satisfies all peoples; it is not adaptable to one nation rather than to another. It contains in her fold peoples of all nations, of all conditions of life.

That the Church is Catholic is evident from its vast membership and its geographical extension. Like the mustard seed spoken of in the Gospel, it has grown into a huge tree so that all nations of

the earth come to dwell in its branches. There is no country in which it is not known and in which its doctrine has not been preached. It outnumbers all dissenting sects, even taken collectively, and also has more members than any other religion. This, however, is not essential for its Catholicity. (See Table of Statistics.)

Apostolicity of the Roman Catholic Church

The Church possesses apostolicity of origin. If one followed the series of Catholic generations by going back generation after generation, century after century, he would find that they form a single chain without break of continuity and reaching to the century in which the Apostles spread the Church of Jesus Christ throughout the then known world.

The Church has maintained pure and intact the doctrine taught by the Apostles. Heretics, ancient as well as modern, in spite of their efforts have not been able to pick out any modification of dogma or morals from that taught by the Apostles. From time to time the Church has made new definitions of faith. But a new dogmatic definition is only the authentic declaration of the apostolicity of a doctrine. It is not a new dogma as its history will prove to any one interested in tracing it. A new definition, far from ruining apostolic doctrine, serves only to confirm it, to stress it more emphatically.

The Catholic Church offers to historians a succession of Popes who, from the Apostles to us, have succeeded each other without interruption, under the authority of Peter. By an unbroken line of consecrations the Popes and Bishops can trace back their power of orders to apostolic origin. Even the great schism of the west did not break the succession of the Popes. Of the three men claiming to be Pope one was legitimate and, consequently, the Apostolic head of the Church.

We have shown that the Roman Catholic Church possesses all the marks, signs, characteristics,

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World-Wide Population by Religious Belief

| Sect | North America | South America | Europe | Asia | Africa | Oceania | Total |
|---------------------|---------------|---------------|--------|-------|--------|---------|--------|
| Roman Catholic | 40 | 61 | 220 | 7 | 2 | 1.5 | 331.5 |
| Orthodox Catholic | 1 | | 120 | 20 | 3 | | 144 |
| Protestant | 75 | 0.9 | 113 | 7 | 3 | 6 | 204.9 |
| Total Christian | 116 | 61.9 | 453 | 34 | 8 | 7.5 | 680.4 |
| ----- | ----- | ----- | ----- | ----- | ----- | ----- | ----- |
| Jews | 4.4 | 0.3 | 9.5 | 0.6 | 0.5 | 0.03 | 15.33 |
| Brahmins | | | | 50 | | | 50 |
| Mohammedans | 0.02 | | 5 | 110 | 44 | | 159.02 |
| Buddhists | 0.2 | | | 150 | | | 150.2 |
| Confucianists | 0.6 | | | 256 | | | 256.6 |
| Taoists | | | | 45 | | | 45 |
| Shintoists | | | | 20 | | | 20 |
| Animists | 0.05 | | | 45 | 90.5 | 0.1 | 135.65 |
| Miscellaneous | 25 | 2 | 5 | 18 | | 0.9 | 50.9 |
| Total Non-Christian | 30.27 | 2.3 | 19.5 | 694.6 | 135 | 1.3 | 882.7 |
| ----- | ----- | ----- | ----- | ----- | ----- | ----- | ----- |
| Grand Total | 146.3 | 64.2 | 474.5 | 728.6 | 143 | 8.5 | 1561.1 |

(Numbers represent millions of members)

which indicate that it is the Church founded by Jesus Christ; viz., unity, holiness, catholicity and apostolicity. She also possesses the attributes Christ gave His Church. It is visible; has a better claim to perpetuity than any other religious body; is indefectible, having never changed anything essential in faith or morals given to it by Christ; it is the only Church which claims to be infallible. She alone claims to be the only ark of salvation; she guarantees eternal salvation to all her members who keep her laws and heed her advice. She can back up her guarantee by pointing to her saints all of whom are in heaven since God has worked miracles in their favor. In other words, since she shows that she possesses all the signs of the Church of Jesus Christ it must be His Church, the society of the servants of God on earth. The Vatican Council has declared: "The Church bears visible marks of her heavenly origin. Her admirable propagation, her eminent sanctity, her inexhaustible fecundity for good, her catholic unity, and her unchangeable stability are a great and perpetual argument of credibility, and irrefutable testimony of her divine mission."

One of the most glowing tributes paid to the Church was made by the Protestant historian, Macaulay in reviewing Ranke's "History of the Popes":

"The history of that Church joins together two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday when compared with the line of the Supreme Pontiffs. That line we trace back in unbroken series from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth; and far beyond Pepin the

august dynasty extends.... The Republic of Venice came next in antiquity. But the Republic of Venice was modern when compared with the Papacy; and the Republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn.... Nor do we see anything which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments, and of all the ecclesiastical establishments, that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain--before the Frank had passed the Rhine--when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigor when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London bridge to sketch the ruins of St. Paul. We often hear it said that the world is becoming more and more enlightened, and that this enlightenment must be favorable to Protestantism, and unfavorable to Catholicism. We wish that we could think so. But we see great reason to doubt whether this be a well-founded expectation. Nay, we believe that, as far as there has been a change, that change has been in favor of the Church of Rome."

Absence of the Marks in the Protestant Churches

Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they.
(In Memoriam)

It is well to bear in mind that Protestantism is not a religion. There is no such religion. The name Protestant owes its origin to the protest of Lutheran princes against the decree of the Diet of Spire which granted freedom of religious worship to Catholics in lands in which the so-called Reformation prevailed. From then until now the name Protestant belongs to all those who claim to be Christians but who have nothing in common except that they are not Catholics, and that they are against the Catholic Church. Most of the existing Protestant sects can trace their origin to some heretical sect of the sixteenth century. The first of these sects was Lutheranism, founded in 1517 by Martin Luther. Since they were the first to protest against freedom of religion for Catholics, they and their seed are called Protestants.

Absence of Unity in Protestantism

Protestantism does not possess a principle of Unity. In virtue of their most important doctrine, free and private examination and interpretation of the Bible, it is logically possible that there be in Protestantism as many particular churches as there are individuals. It does not possess unity in fact, unity of communion, nor unity of faith. Lacking a supreme spiritual authority, Protestants, since the sixteenth century, have been divided into a multitude of sects, each believing something the others do not hold, sects so numerous that no one can count the variations and the divergences amongst them in matters of doctrine.

Absence of Holiness in Protestantism

Protestantism is not inherently holy. The most elementary condition for the sanctification of souls is the teaching and the practice of natural morality. The Protestant reformers put forward for belief by their followers principles which are the ruin of all morality; the denial of free will, the necessity of sin, the uselessness of good works. They proscribed, with bitterness, fasting, abstinence, mortification, religious vows, worship of the Blessed Virgin and the saints. They practiced what they preached with sad results to themselves and to their followers.

Protestantism is not holy in fact. Nowhere among the Protestants does one find the presence of eminent saints, heroes of virtue, honored by the faithful as living images of Jesus Christ. No miracles have ever been wrought in Protestantism. The rapidity of its progress throughout Europe was due to the ease of its teachings, which flattered all the passions; to the rapacity of princes who coveted ecclesiastical goods and to persecution of the Catholics.

Many of the founders of Protestantism were notorious for their lack of piety. A Protestant historian, Cobbett, has said: "Never before did the world see in the same century such a collection of wretches as Luther, Calvin, Zwinglius, etc. The only point of doctrine on which they agreed was the inutility of good works, and their lives go to prove how sincere they were in professing this principle."

Absence of Catholicity in Protestantism

To be Catholic the Church must first be united. That is, it must be the same Church which is spread throughout the world and not many different Churches in many parts of the world. Protestantism is condemned, by its own teachings, to be divided into numerous sects, circumscribed by a definite place, assuming a national character and carrying the name of an individual. Since its start

Protestantism has never formed a religion which was one and indefectible, consisting of a living body whose members spread everywhere on the earth, are harmoniously united among themselves.

Absence of Apostolicity in Protestantism

It possesses neither apostolicity of origin since it began in 1517, nor apostolicity of doctrine because the doctrine of the Reformation is full of contradictions, subject to a thousand changes favorable to libertinism and contains heresies condemned by the Apostles. It does not possess apostolicity of ministry because there are among Protestants neither the power of orders nor the power of jurisdiction. Their ministers cannot justify the mission which they claim for themselves as preachers of the Gospel in the name of Jesus Christ.

The Anglican Church claims that it possesses the power of orders. This claim was thoroughly investigated by the Catholic Church and denied by Pope Leo XIII in 1896 in a Bull "Apostolicae Curae," which he declared was the final judgment in the matter. The reasons for his decision are based on historical facts. The first Anglican bishops were ordained with a form lacking parts essential for validity. All the present Anglican Bishops hold their orders from Archbishop Matthew Parker who was ordained during the reign of Queen Elizabeth. His own consecration was invalid because the form of consecration used in making him a Bishop was improper. Hence, neither he nor those consecrated by him and their successors have the power of orders.

We have been considering Protestantism in general. And we have been showing that since Protestantism does not possess any of the marks of the true Church it cannot be the Church founded by Christ. Earlier in this chapter we mentioned that Protestantism is not a religion and, in fact, that there is no such religion. Apparently, we have been attacking a phantom, a myth, and that there has been no point to what we have been doing. We have been

wasting time. On the contrary, while Protestantism is not a religion it is many religions. By showing Protestantism has not the marks of the Church of Christ we have shown indirectly that none of the Protestants sects has any claim to a mission to preach the Gospel from Christ or His Apostles and their successors. We intend now to give a brief account of some of the more prominent Protestant sects hoping that you will have no trouble whatsoever in noting that none of them has unity, catholicity, sanctity or apostolicity. Hence, that none of them has any claim to be from God.

The Lutheran Church

We designate the followers of Luther, a priest and monk who fell away from the Catholic Church, Lutherans. Lutherans say their Church dates from the day on which Luther posted his ninety-five theses on the doors of the Church in Wittenberg, October 31, 1517. Lutheranism is fifteen hundred years too late to be the Church of Christ.

Luther denied the existence of purgatory and the utility of prayers said for the dead; he abolished worship of the saints; denied the indissolubility of marriage; he renounced and ridiculed four of the seven sacraments keeping only Baptism, Holy Eucharist and Penance. He taught that faith without good works was sufficient to save one's soul. Later he denied the efficacy of sacramental confession. He formulated the principle of private interpretation of Scripture; denied the supremacy of the Pope and repudiated celibacy of the clergy. In fact, he wrote against almost every article of Christian belief.

Lutheranism soon broke up into numerous sects. In the United States alone there are more than twenty different, independent Lutheran Churches. The following are some of them: United Lutheran Church in America, 1,286,612 members; American Lutheran Church, 499,899 members; Evangelical Lutheran Joint Synod of Missouri, Ohio and other States, 1,192,553; Evangelical Lutheran Augustana

Synod of North America, 327,472 members; Norwegian Lutheran Church of America, 516,400 members; Lutheran Free Church, 47,140 members; Independent Lutheran Congregations, 2,423 members. (Statistics on 1936 census.) There are about 50,000,000 Lutherans, 37,000,000 of them live in Germany and most of the others are in Scandinavian countries.

The Episcopal Church

The Episcopal Church is also called the Anglican Church. It had its start in a complicated love affair of King Henry VIII of England. Pope Clement VII declared the second marriage of Henry invalid. Henry then forced Parliament in the spring of 1534 to make the King, instead of the Pope, the spiritual head of the Church of England. Parliament passed the following law: "Be it enacted by the authority of this present Parliament that the king, our sovereign Lord, his heirs and successors, kings of this realm, shall be taken, accepted and reputed the only supreme head on earth of the Church of England called Anglicana Ecclesia." An immoral king was the cause of the loss of the true faith in England. It dates from 1534, fifteen hundred years too late to be the Church of Christ.

The Episcopal Church denied the supremacy of the Pope. It declared that the Scripture was the sole rule of faith; the Real Presence was denied by some; invocation of the Most Blessed Virgin and the Saints was declared idolatry. This Church gets its name from the fact that it is governed by Bishops.

The Episcopalian Church is divided into "High Church," "Low Church" and "Broad Church." The "High Church" regards the Church as a visible body governed by the Bishops. They do not admit a supreme visible head. They believe in the seven sacraments. The "Low Church" considers the Church as an invisible society united by a purely spiritual bond; it denies the efficacy of the sacraments. The "Broad Church"

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advocates belief in conflicting doctrines and practices. The Episcopal Church has about 20,000,000 members; almost all of them are English speaking peoples.

The Presbyterian Church

Presbyterianism and Calvinism are the same religions. John Calvin (1509-1564) is the founder of the Presbyterian sect. John Knox (d.1572) did most to spread the teachings of Calvin. Due to his efforts it became in Scotland what Episcopalianism was in England, the Church of Scotland. The most characteristic teaching of this sect is absolute predestination and reprobation. They teach that God wills the salvation of some men and the damnation of others; they make God the author of sin. This teaching naturally encourages all manner of sin in those who believe they will be saved and the deepest despair in those who believe they are damned.

Presbyterianism is divided into many sects. The following are some of them in the United States: Presbyterian Church in the United States, 1,797,927 members; United Presbyterian Church of North America, 170,967 members; Cumberland Presbyterian Church, 47,975 members; Colored Cumberland Presbyterian Church, 10,668 members; Associate Reformed Presbyterian Church, 20,410. There are about 15,000,000 Presbyterians in the World.

The Baptist Church

The Baptists originated in England about the year 1608. John Smyth formed the Church in England and Roger William brought it to America. Baptists reject infant baptism, and consider only baptism by immersion as valid. Scripture is their sole rule of faith and religious practice. They allow private interpretation of the Bible but want their followers to agree with their ministers who preach to them. Some of the better known Baptist denominations in America are the Northern Baptist Convention, 1,289,966 members; Southern Baptist Convention,

3,524,378 members; Negro Baptists, 3,198,378 members; Seventh Day Baptists, 7,264 members; Free Will Baptists, 79,592 members; General Baptists, 31,501 members; Separate Baptists, 4,803 members; Regular Baptists, 23,091 members; United Baptists, 18,903 members; Primitive Baptists, 81,374 members; Colored Primitive Baptists, 43,978 members; American Baptist Association, 117,858 members. Baptists of all descriptions throughout the world number about 16,000,000; almost all of them are in the United States.

The Methodist Church

John Wesley, his brother Charles and a friend George Whitefield held small evening meetings for spiritual meditations. These meetings attracted others and from this small start the Methodist Church had its beginning. They are called Methodists because these meetings proceeded methodically. The Church began in May 1738 when the Wesleys drew up a set of articles of doctrine which they believed. Their teachings are similar to those of Calvin. They admit only two sacraments, Baptism and the Eucharist. They hold that Baptism does not produce sanctifying grace in the soul but merely increases faith and that the Eucharist is only a memorial of the Passion and death of Christ. There are about 6,000,000 Methodists in the world.

Absence of Marks in the Greek Church

The Greek Schism began under Photius, Patriarch of Constantinople by intrusion, in the year 867. It died after his death but was revived in 1043 by Cerularius, Patriarch of Constantinople, and completed in 1054 when he was excommunicated by Pope St. Leo IX.

Absence of Unity in the Greek Church

The Greek Church does not possess unity because it does not really form one Church. The Greek

which is divided among twelve independent churches which have no bond of union with one another and which have no supreme authority to judge finally on matters of doctrine or discipline. As to variations of doctrine it is to be noted that the Greeks in 451, at the Council of Lyons and in 1439 at the Council of Florence, acknowledged the supreme authority of the Pope and the procession of the Holy Spirit, "Who proceeds from the Father and the Son." Subsequently they again rejected these dogmas and they still reject them.

Want of Holiness in the Greek Church

The Greek Church is without sanctity in its leaders for Photius and Michael Cerularius separated from the Church of Rome only to satisfy their ambition and their greed for domination; in its results: for the land which produced an Athanasius, a Basil, a John Chrysostom, a Gregory Nazianzen, a Basil, has become barren in saints and great works; it declares no longer manifest the divine assistance in its territory. The clergy are ill prepared for their functions; they live in a state of subjection and debasement which robs them of the esteem of the people and of the authority which they need to lead the faithful to the practice of the Gospel precepts.

Want of Catholicity in the Greek Church

The Greek Church is not catholic because it is not and always has been limited to a part of the world, principally to Greece, Russia and Turkey.

Want of Apostolicity in the Greek Church

It is without apostolicity because it has rejected the doctrine of the Apostles on the procession of the Holy Ghost and on the supremacy of the successors of St. Peter. Because it has ceased to be in communion with the successor of St. Peter, its leaders have lost all mission and all jurisdiction and have ceased to be the lawful heirs of the

Apostles. By violently tearing themselves away from the supreme jurisdiction of the Pope the schismatics rent the chain which held them to the Church which Christ built upon St. Peter: "Thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it." (Matt. xvi, 18).

Not all Greeks belong to the Greek Church. Many of them are devout members of the Catholic Church. They are called United Greeks or Catholics. There are about 144,000,000 Greek Schismatics.

We have been considering religions which claim to be Christian. We have examined them to determine which, if any, has any authentic claim to be that founded by Jesus Christ, the Son of God. We know from history that He founded a visible Church which is to last for all time and to which He gave certain definite characteristics by which all men, if they choose and are given an opportunity to do so can recognize it without difficulty and with certainty. We have shown that the Roman Catholic Church has all these characteristics, that she claims to be His Church and that history supports her claim. We must, therefore, believe that she is the Church founded by Christ for the salvation of all men and of which He said: "He who hears you hears me; he who despise you despise Me." "Behold, I am with you all days, even to the consummation of the world."

Besides those religions considered above there are others which make no claim to be Christian which do not possess any of the characteristic marks of the true Church and are not, therefore, founded by Christ but which have many millions of followers. I am, of course, referring to the eastern pagan religions: Mohammedanism, Hinduism, Confucianism, Shintoism, Buddhism and others. All of them have some idea of God. They, at least, recognize the existence of a Supreme Being to Whom they must pay worship. What worship they should pay, to whom it must be paid, how it should be paid are utterly

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confused amongst them. They are literally pagans. They do not know the true God. Catholic missionaries have been trying to convert them. Their success has not been particularly outstanding due to a mistrust of the white man and a lack of understanding of the Eastern mind by the white man. Perhaps, Providentially, this terrible world war will bring these backward, ignorant, unknown peoples, out of their darkness to the Light of the world, which is Christ Jesus, the Son of God, and into His Church which He placed on earth for their eternal salvation and peace and comfort in this life. May God grant that soon they may enter His fold! Pray the Lord of the harvest that He send worthy, saintly men to reap the harvest.

Chapter IX

THE PRIMACY OF ST. PETER AND THE INFALLIBILITY OF THE POPE

The Roman Catholic Church is the Church of Christ. Every member of it must believe everything pertaining to faith and morals that she teaches. "He that believeth and is baptized shall be saved; he that believeth not shall be condemned." (Mark, xvi, 16). Faith, then, is absolutely necessary for salvation. Without faith it is impossible to please God. Faith is the acceptance of a statement solely on the authority of the person who makes it. If the one making it is man, our faith is human; if God makes it, it is divine. Divine faith according to Pope Leo XIII "is that supernatural virtue by which, through the help of God and through the assistance of His grace, we believe what He has revealed to be true, not on account of the intrinsic truth perceived by the natural light of reason, but because of the authority of God Himself, the Revealer, who can neither deceive nor be deceived." (Ency. Unity of the Church). God's revealed word is the only motive of divine faith.

The object of divine faith is everything He commanded His apostles and, after them, their successors to teach: "teaching them to observe all things whatsoever I have commanded you. He that believeth and is baptized shall be saved; he that believeth not shall be condemned." Each and every truth and every part of it, and in the sense in which God intended, must be believed. You either believe everything or nothing. No one may pick and choose as he pleases. "He that is not with me is against me, and he that gathereth not with me scattereth." (Matt. xii, 30).

Not all of these revealed truths are easy to understand. The fundamental truths of Christian faith are completely beyond the intellectual powers of any man to comprehend. They are supernatural mysteries. Yet, belief in them is absolutely necessary for salvation. How can we believe them if we do not know them? How can we accept them if we do not know how to understand them? It is evident that God who, under the pain of eternal damnation, exacts belief in these truths must put within the reach of all not only what must be believed but how they are to be understood. This method of instruction must be easy for all; the ignorant as well as the learned, the poor as well as the rich, the child as well as the adult, the savage as well as the civilized. This method must be infallible otherwise it might lead to error and, thus, to eternal ruin.

It remains to make clear what this infallible method is and where it is to be found. We have shown that Christ's Church is infallible. Hence, we know where infallibility lies. It is in the Roman Catholic Church. Who is infallible remains to be shown. It is, as we shall show, the Pope, the Bishop of Rome, the Supreme Pontiff, the Successor of St. Peter, Christ's Vicar and Viceroy on earth.

We must keep in mind that the Church founded by Christ was to last many, many years after the deaths of the apostles; that the properties granted by Christ to the Apostles in union with St. Peter and to Peter alone were to continue in their successors. This is self-evident since the Church is perpetual: "Behold I am with you all days, even to the consummation of the world." (Matt. xxviii, 20). We intend to show that St. Peter was chosen to be the infallible head of the Church of Christ and that, consequently, the successor of St. Peter possesses the powers and rights that he had.

Five great passages of Scripture prove beyond all shadow of doubt the Primacy of St. Peter. Everything that God does is done with wisdom. We

shall notice that He first promised to change Simon's name; He next changed it; He promised to build His Church on Peter and to give to him the Keys of the kingdom of Heaven; later He repeated this promise and finally gave him the powers He promised him.

The first of these passages is in the Gospel of St. John: "And Andrew, the brother of Simon Peter....findeth first his brother Simon, and saith to him: We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted Peter." (John 1, 40-42).

In the Scriptures, whenever God gave a name or changed a person's name, the new name indicated something of great significance. For example, the name Jacob was changed to Israel, to express the strength with which he would fight against men: Sarai was changed to Sarah, which means "Queen," because God chose her to be the mother of nations; Abram was changed to Abraham because he was to be the "Father of a great multitude."--Our Lord was called Jesus by the Angel because He was to save men from their sins. Consequently, when our Lord promised to change Simon's name to Peter, which means rock, we know immediately that Peter is to be the foundation stone of the Church; that Christ was promising him a prerogative belonging to Himself. Scripture refers to Jesus as a stone: "This is the Stone which the builders rejected, which is become the head of the corner." (Acts, iv, 11) (Matt. xxi, 42) (Mark, xii, 10).

The second Scriptural passage is: "And Jesus made that twelve should be with him, and that he might send them to preach. And he gave them power to heal sicknesses, and to cast out devils. And to Simon he gave the name Peter." (Mark, iii, 14-16). Here a promise was kept. Peter was given his new name when our Lord chose the twelve Apostles. Peter

became the Rock on which the others were to rest securely.

"And Jesus came into the quarters of Caesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is? But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the living God. And Jesus answering said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." (Matt. xvi, 13-19). This is the third Scriptural passage referred to above.

In this quotation from St. Matthew we recognize that Our Lord made a promise to confer on Peter the Primacy and Infallibility. Christ promised to build His Church on Peter, the Rock. This is better seen in the French version: "Tu es Pierre et sur cette pierre je batirai Mon Eglise." Peter holds this position not by right of nature, but by appointment. He is responsible only to Christ, the cornerstone of the Church.

"And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren." (Luke, xxii, 31-32).

Here our Lord strikingly repeats a promise He made on another occasion. Notice that He prays for Peter alone, that his faith fail not. "I have prayed for thee that thy faith fail not." It was Christ's intention that Peter's faith was to keep

the faith of others secure. In guaranteeing infallibility to Peter He was promising to secure against loss or damage the faith of all who believed as Peter did.

"When therefore they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of John lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He said to him the third time: Simon, son of John, lovest thou me? Peter was grieved, because he had said to him the third time: Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep." (John, xxi, 15-17).

Our Lord had promised the spiritual supremacy to St. Peter. Here He fulfills that promise by charging him to take care of all His sheep, old and young, without exception; and consequently of his whole flock, that is, of his own Church.

It should be remarked here that though in our English translation the word "Feed" is used three times, in the original Greek the word Boske is used in the first and third verses and means "Feed" but in the second verse Poimaine is used which means "Shepherd, have charge over, rule, govern as a shepherd governs his flock." Jesus, who proclaimed Himself the Good Shepherd, constitutes Peter the shepherd of His lambs and sheep, delegating to him His own authority and power. This authority to rule, govern and teach was given for the good of the entire flock. Consequently, the authority given to Peter descends to his successors, future shepherds.

The above passages of Scripture prove beyond all doubt the Primacy of St. Peter and his infallibility but there are many others which indicate clearly the rank of Peter and his relation to the other Apostles.

Four catalogues of the Apostles exist and in each of them Peter is placed first. (Matt. x, 2-5; Mark, iii, 16-19; Luke, vi, 14-17; Acts, i, 13).

Whenever the Evangelists have an occasion to mention some of the Apostles, Peter being one, he is always put first: "He taketh unto Him Peter, and James and John his brother"; "He admitted not any man to follow Him, but Peter, and James, and John his brother"; "There were together Simon Peter and Thomas, who is called Didymus, and Nathaniel, who was of Cana in Galilee, and the two sons of Zebedee and two others of His disciples." (John, xxi, 2).

Peter is often mentioned directly and the other Apostles indirectly. The following are some instances: "And Simon and they that were with him followed after Him" (Mark, i, 36); "All denying, Peter and they that were with him" (Luke, viii, 45); The angels told the holy women: "Go tell His disciples and Peter" (Mark, xvi, 7). Other similar instances can be found in the Acts of the Apostles: "In those days Peter, rising up in the midst of the brethren, said: "...Peter, standing up with the eleven, lifted up his voice"--"They said to Peter and to the rest of the Apostles"--"Peter with John fastening his eyes upon him, said: Look upon us"--"Peter and the Apostles answering said." (Acts, i, 15; ii, 14; iii, 37; iv, 4; v, 29). In every case Peter is named and those with him. Never is any other Apostle mentioned in the same manner. In every instance Peter is recognized as the leader of the Apostles. Peter always acts as the mouthpiece of the apostles, always takes the lead, and expresses his own mind as conveying that of the rest of the Apostles. Instances proving this may be found in the Acts (ii, 12-14, 37, 38; iii, 11, 12; iv, 6-8; and v, 2, 3).

After our Lord's Ascension it became necessary to bring the number of Apostles up to the number twelve; some one had to take the place of Judas. It is clear from the Acts that Peter alone spoke on the

subject of finding a substitute for Judas; Peter alone proved from Scripture the necessity of the election, defined the conditions of eligibility, appointed the mode of election, and presided over and directed the entire proceedings.

"In those days Peter stood up in the midst of the brethren (now the number of persons met together was about a hundred and twenty), and he said: Brethren, the Scripture must be fulfilled which the Holy Spirit declared before by the mouth of David concerning Judas, who was the leader of those who arrested Jesus; inasmuch as he had been numbered among us and was allotted his share in this ministry.... For it is written in the book of Psalms. 'Let their habitation become desolate and let there be none to dwell in it' and, 'His ministry let another take.'"

"Therefore, of these men who have been in our company all the time that the Lord Jesus moved among us, from John's baptism until the day that he was taken up from us, of these one must become a witness with us of his resurrection."

"And they put forward two: Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed and said: 'Thou, Lord, who knowest the hearts of all, show which of these two thou hast chosen to take the place in this ministry and apostleship from which Judas fell away to go to his own place.' And they drew lots between them, and the lot fell upon Matthias; and he was numbered with the eleven apostles." (Acts, i, 15-26).

On the day the Holy Spirit descended upon the Apostles, they were given the gift of tongues. The multitude gathered outside the house in which they were and hearing them speaking strange languages, mocked them saying that they were "full of new wine." This calumny was sufficient to destroy at the very outset the good name of the Apostles and thus hinder their ministry. Peter, hearing this calumny and "standing up with the eleven, said: Men of Judea and all you who dwell in Jerusalem, let this

be known to you, and give ear to my words. These men are not drunk as you suppose, for it is only the third hour of the day. But this is what was spoken through the prophet Joel: 'And it shall come to pass in the last days, says the Lord, that I will pour forth of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.' " This narrative by St. Luke clearly shows that Peter is the leader of the Apostles.

On the day of Pentecost the first converts to the Church were made by Peter. "Now on hearing this they were pierced to the heart and said to Peter and to the rest of the apostles, 'Brethren, what shall we do?'. But Peter said to them: 'Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For to you is the promise and to your children and to all who are far off, even to all whom the Lord our God calls.'... Now they who received his word were baptized and there were added that day about three thousand souls." (Acts, 11, 37-41).

The time was fast approaching when the Gentiles were to share in the Redemption by entering into the Church of Christ and when the prophesy of Malachias was to receive its fulfillment: "From the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts." (Mal. 1, 11). God disclosed to Peter the time and the manner the Gentiles were to be received and through him made the first Gentile converts. See the Acts of the Apostles, Chapter X and the beginning of Chapter XI.

The Jewish converts were very much disturbed when Peter baptized uncircumcised Gentiles. He offered them no apology for his action except to say: 'If God gave to them the same grace as he gave to us

who believed in the Lord Jesus Christ, who was I that I should be able to interfere with God? On hearing this they held their peace and glorified God, saying: Therefore to the Gentiles also God has given repentance unto life." (Acts xi, 17-18)

A council was held at Jerusalem to settle the question, "Is it necessary to circumcise the Gentile converts and force them to observe the Law of Moses?" "The apostles and presbyters accordingly assembled to see about this question; and after they had been much discussion, Peter rose and said to them: 'Brethren, you know that a good while ago God made choice among you that through my mouth the Gentiles should hear the message of the Gospel and believe. And God, who knows the heart, gave evidence in their behalf by granting the Holy Spirit to them just as he did to us; and he made no distinction between us and them, but purified their hearts by the faith. Now, therefore, why do you call God's act into question by placing a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear? But on the contrary, we believe that we are to be saved through the grace of the Lord Jesus Christ, even as they.' And the whole assembly was silent." (Acts, xv)

This council has served as a model for the future councils held by the Church. "Much discussion" is allowed and encouraged and after the discussion the Pope either approves or disapproves the final decision. Whatever he decides is final. "The whole assembly was silent." The Popes have always acted in the same manner as Peter did and always will, since they are his successors.

The Popes themselves have always claimed infallibility. They claimed this prerogative in virtue of their office; they claimed it in the face of Bishops, priests, Kings and princes; they claimed it in defiance of their bitterest enemies, schismatics and heretics.

Pope Julius (341-352) wrote to certain Bishops of the East who persisted in the errors of

Arius: "Do you not know that it is customary to write to us in order that we may define what is right? We understand that you have been puzzled and misled in regard to your judgment about the mystery of the Holy Trinity; but how could you be so blind or so rash as not to realize the obligation, known for ages, of waiting for our decision upon all points of doctrine"?

After the Emperor wrote to Pope Liberius (352-366) threatening to send him into exile, the Pope replied: "Thou canst not diminish the words of faith by my solitude. Even when I am exiled and compelled to pine away in weary solitude, I still continue to be the bearer of the deposit of the holy faith of all."

Pope Siricius (384-398) in a letter addressed to all the Bishops of the world wrote: "If anybody dares to set aside this ordinance, let him know that he is cut off from our communion, and guilty of the pains of hell."

Pope Sixtus (432-440) wrote to the Patriarch of Antioch: "Thou hast now understood what it means to be of one mind with us.... Peter, who continues to live in his successors, teaches the pure unadulterated faith, which he did not acquire from hearing or reading, but which he received from the Lord himself, and which admits of no controversy or discussion." This passage means, of course, that the authority of the Roman Bishop is not due to his learning or to the facilities which he enjoys of learning what is of faith, but to the relation in which he stands toward St. Peter, who was put in possession of the treasure of the faith by a direct communication from the Lord Himself.

Pope Gregory the Great (599-609) wrote to the Bishops of Gaul: "Should any dispute arise about matters of faith, it is incumbent on you to apprise us of it, that, by our decision, we may definitely settle the point in question."

Pope Stephen (885-891) in a letter to Constantinople, when Photius began to reveal his

schismatical tendencies, says: "The Church of Rome was intended to serve as a model and mirror for all the other Churches. Any point which she has defined is forever decided and unchangeable." Later, Pope Leo (1049-1054) addressed the schismatic Greeks of his time in the following terms: "You may think of me as a man whatever you please but never shall we permit that you should dare to impair the supreme Apostolical authority of the Roman See. He that attacks the Church of Rome, aims at subverting not merely one Church, but all Christianity."

Every Pope claims with Innocent III (1198-1216): "Were I not strong in the faith how could I confirm others in the faith? Yet this belongs to my office, as is evident from the words of Christ: 'I have prayed for thee, that thy faith fail not: and thou being once converted, confirm thy brethren.'"

The Popes exercised the prerogative of infallibility which they claimed by condemning heresy and excommunicating heretics on their own authority. During the first century, even whilst St. John the Apostle was still alive, the Church of Corinth appealed to St. Clement, Pope, (90-100), to settle a dispute in a matter of faith which threatened to destroy the unity of belief of these early converts. St. Clement gave his decision and restored peace to the Church.

In the second century Pope St. Hyginus (154-158) condemned the errors of Valentinus, Cerdonius and Marcion, without calling a Council. The heretic did not appeal to any other tribunal as they would have done had there been any possibility of having the decision of the Pope reversed. During this same century Pope St. Eleutherius (... 193) condemned the Gnostics and St. Victor, Pope (193-203), condemned the Ebionites and others, all of whom remained condemned.

Pope St. Siricius (384-398) condemned the errors of Jovinian without the concurrence of a Council. The Pelagians were condemned in a similar manner by Popes Innocent (402-417) and Zozimus (417-418)

at the request of the Bishops of Africa. After Pope Zozimus condemned the doctrines of Pelagius St. Augustine wrote: "The dispute is at an end; would to God that the error were also at an end."

Century after century, Pope after Pope, exercised the prerogative of infallibility. In the fifth century Felix III (483-492) condemned the errors of Accacius and of Peter of Fullor; Agapetus (535-536), in the sixth century, exercised it against Antinuis and Agatho (678-682) used it against the Monothelites; in the eighth century Adrian I (771-795) condemned the Iconoclasts and Adrian II (867-872) in the following century condemned Photius and his followers. Pope Leo IX (1049-1054) in the eleventh century excommunicated Cerularius and condemned the errors of the Greek Church; in the twelfth Innocent II (1130-1143) used his prerogative of infallibility against Abelard; in the fifteenth century Sixtus IV (1471-1484) used it against Peter Osma and Leo X (1513-1521), in the sixteenth century, in virtue of this power, condemned the "Theses" of Martin Luther. Urban VIII (1628-1644), Innocent X (1644-1655), and Alexander VII (1655-1667) in the seventeenth century exercised it against the errors of Jansenius. Pope Pius VI (1775-1799) used his infallibility to condemn the Synod of Pistoja; Gregory XVI (1831-1846) exercised it against De La Mennais and Hermes; and, in the twentieth century Pius XI infallibly declared that, if the conjugal act in the married state is artificially deprived of its natural power of procreating life, it is a grave violation of the law of God and of the natural law, (*Encyclical on Marriage*) thus condemning the use of contraceptives advocated by birth-controllers of the Margaret Sanger school.

From the above brief study it is evident that the Popes not only claimed to be infallible but acted in such a manner as to place the claim in the realm of actuality.

The Fathers and doctors of the Church recognized the supremacy of the Bishop of Rome, the

successor of St. Peter, in all matters pertaining to faith and morals to be held by the universal Church. The following are some of the statements made by a few of these leaders of the Church:

St. Ignatius, Bishop of Antioch during the Apostolic Age, (50-98), states in a letter to the Romans that the doctrinal decisions of the successor of St. Peter are authoritative, "Quae docendo praecipitis."

St. Polycarp (69-155), Bishop of Smyrna, when a very old man made a long arduous journey to Rome to learn from Pope Anicetus what rule he was to follow in fixing the time for Easter. Such a journey, by such a man, clearly shows the position held in the Church by the Bishop of Rome.

St. Athanasius (296-373), Patriarch of Alexandria, in a letter to Pope Felix II said: "You are the destroyer of the heresies which devastate the Church; you are the teacher and guardian of sound doctrine and unerring faith."

St. Basil (329-379), Archbishop of Caesarea, in a letter to Pope Damasus wrote: "To your Holiness it is given to distinguish the adulterated and spurious from the pure and orthodox, and to teach, without alteration, the faith of our forefathers."

St. Ambrose (340-397), in concert with other Bishops, addressed to Pope Siricius the following sentiment: "In the pastorals of your Holiness, we recognize the care of the shepherd, who watches the entrance of the sheep-fold; who protects from harm the flock intrusted to him by Our Lord; who, in fine, deserves to be followed and obeyed by all. As you well know the tender lambkins of the Lord, you keep guard against the wolves, and like a vigilant shepherd, prevent them from dispersing the fold."

St. Jerome, Priest, (346-420) whom the Church calls in her liturgy; "the greatest expounder of the Sacred Writings," wrote to Pope Damasus: "I hold fast to the chair of Peter, upon whom the Church is built. Decide as you please; if you order, I shall not hesitate to profess my belief in three

hypostases. Meanwhile I shall declare to the whole world: 'If any one person is firm in his allegiance to the chair of Peter, he is of my mind'; for I hold with the successors of the fisherman. He that does not gather with you scatters; that is, he that is not of Christ is of Antichrist."

St. Augustine, (358-430), Bishop of Hippo, wrote to the Pelagians after Rome had condemned their heresy: "Rome has spoken; the question is settled." "Roma locuta est, causa finita est." In his work on the Unity of the Church we read: "In the Catholic Church I attach myself to the chair of Peter, because the Lord intrusted to him the care of the faithful, and because his authority has descended, through an uninterrupted line of successors, down to our times. The divine Shepherd said: 'My sheep hear my voice and follow me.' This voice speaks to us, in the clearest manner, from Rome. Whosoever does not wish to stray from the true fold must hearken to this voice."

St. Bernard (1090-1153), Abbot of Clairvaux, in a letter to Innocent II wrote: "All emergent dangers and scandals in the kingdom of God, specially those which concern faith, are to be referred to your Apostolate. For I conceive that we should look especially for reparation of the faith to the spot where faith cannot fail."

St. Thomas Aquinas (1225-1272), Dominican Friar, commonly known as the Angelic Doctor, in a work, "Against the Greeks," wrote: "Christ, who received from the Father the scepter of the Church, so that all ranks and conditions must do Him homage, likewise gave to St. Peter and his successors the fullest power, in the fullest manner, so that He delegated to no one else His full authority."

St. Bonaventure (1221-1274) Cardinal-Bishop of Albano, called the Seraphic Doctor, in his "Hexameron" wrote: "Like the sun among the planets, the Pope alone has the plenitude of power over all the Churches."

St. Robert Ballarmine, Cardinal (1542-1621) says: "Not only in decrees of faith the Supreme Pontiff cannot err but neither can he err in moral precepts which are enjoined on the whole Church, and which are conversant with things that are necessary to salvation or with those which are in themselves good or evil."

Juan de Torquemada, (1388-1468), Cardinal, has the following to say: "It is to be believed that the Roman Pontiff is directed by the Holy Spirit in things of faith, and consequently in these cannot err; otherwise any one might as easily say that there was error in the choice (or discernment) of the four Gospels, and of the canonical epistles, and of the books of other doctors, approving some and disapproving others; which however, we read, and as is evident, was determined by the Roman Pontiffs Gregory and Gelasius."

In order not to confuse the reader by numberless quotations the few we have given should easily convince any one that the Fathers and the Doctors of the Church have always believed in the infallibility of the Bishop of Rome.

All the General Councils of the Church recognized the spiritual supremacy and infallibility of the Bishop of Rome, the successor of St. Peter. Twenty General Councils have been held in the Church and every one of them states the belief of all those attending it that the Pope is the final arbitrator in all matters pertaining to the welfare of the Church. Time and space will not permit of quotation from all of them but those given will give the reader a true picture of their attitude towards the head of the Church.

The first General Council at Nice, intended to give greater publicity to the condemnation of Arius, was convoked by Pope Sylvester, under the reign of Constantine (325). It stated: "The incumbent of the Roman See, acting as Christ's Vicegerent, in the Government of the Church, is the head of the patriarchs, as well as Peter himself was."

The first General Council of Constantinople owes its dignity as a general council to the fact that its decisions were approved by the Pope. It originally was a provincial Synod.

The General Council at Ephesus (431) condemned the errors of Nestorius. It stated in a communication to the Pope: "From the earliest ages of the Church it has always been held as indubitable, that the prince of the Apostles, the pillar of truth, the foundation-stone of the Catholic Church, Peter, who received the Keys of the Kingdom of Heaven, always lives in his successors and pronounces his judgment by their lips."

The General Council of Chalcedon (451) drew up a profession of faith in words similar to the one proposed by the Pope when he condemned the errors of Eutyches. The Papal legates, however, refused to accept this profession of faith because it was not exactly the same as the one proposed by the Pope. The Bishops at the Council immediately reversed their decision, destroyed their profession of faith, accepted the Papal formula, and exclaimed: "What Leo believes we all believe; anathema be he who believes anything else." At this council the errors of Dioscorus were condemned and Dioscorus excommunicated: "He that is the foundation-stone of the faith has divested him of his episcopal dignity. Leo, the Bishop of Rome, has but reached the sentence of the Blessed Peter. Whosoever does not abide by the instructions of his Holiness is a heretic."

During the third General Council of Constantinople, Demetrius, Bishop of Persias, expressed the sentiments of the Council in the following terms: "I receive the instructions of Agatho as dictated under the inspiration of the Holy Ghost, by the Blessed Peter, the prince of the Apostles."

Pope Innocent II showed his judicial authority over the second Council of the Lateran by calling by name those Archbishops and Bishops whom he considered guilty of error, rebuked them for their faults and, with his own hand, stripped them of their Episcopal insignia.

A general Council was held at Florence (1438 1445) to establish unity between the Eastern and Western Church separated by the Great Schism of the East. The Greek Bishops at this council drew up the following profession of faith: "We define that the Apostolic See, that is, the Roman Pontiff, has the right of Primacy over all the churches of the world: that the Roman Pontiff is the successor of St. Peter that he is the very Vicar of Christ, the head of the whole Church, the Father and teacher of all the faithful; that, in the person of Peter, he was intrusted by our Lord with full power to feed, direct, and govern the whole flock of Christ. Such is manifestly the doctrine taught by the Acts of the General Councils, as well as by the sacred Canons."

Finally, the Vatican Council (1870) declared anathema whoever denies papal infallibility. "It is a doctrine divinely revealed, that the Roman Pontiff, when he speaks ex cathedra that is, when fulfilling the charge of Pontiff and Teacher of Christians, and in virtue of his supreme apostolic authority, he defines that a doctrine of faith or morals is to be held by the universal Church, he possesses in its fulness, by the divine assistance which has been promised to him in the person of the Blessed Peter, that infallibility with which the divine Redeemer wished His Church to be provided, when defining His doctrine touching faith or morals; and consequently, that such definitions of a Roman Pontiff are irrevocable essentially, and not in virtue of the consent of the Church." (Vatican Council, "Pastor aeternus" Chap. iv).

From the preceding discussion it is clear that the Vatican Council, in defining Papal infallibility, did not create a new truth. It merely proclaimed in an emphatic manner infallibility to be a truth revealed by Christ and always held by the Church. It was made an article of faith which every Christian must accept under pain of excommunication, of eternal damnation. Keep in mind that neither the

Pope nor the Council can add or take away from "the faith delivered to the saints." "Even if we or an angel from heaven, preach to you any Gospel other than that which we preached to you, let him be anathema." (Gal. 1, 8). The deposit of faith contained in Holy Scripture is fixed and immutable. There has been no new revealed truth given to the faithful since the death of the Apostle, St. John, about 100 A.D. The Pope is only the infallible interpreter and guardian of the truths already revealed. He explains, he defines; but he makes no innovation.

The definition of infallibility given by the Vatican Council contains six points which must be noted: (1) it defines the meaning of the phrase, loquens ex cathedra, speaking ex cathedra; i.e., speaking from the Seat, or place, or with the authority of the supreme teacher of all Christians and commanding belief of the entire Catholic Church; (2) the subject matter of the Pope's infallible teaching, viz., the doctrine of faith and morals; (3) the efficient cause of Papal infallibility, i.e., the divine assistance promised to Peter and in Peter to his successors: (4) the act to which divine assistance is guaranteed; viz., defining the doctrines of faith and morals; (5) the extension of this infallible authority to the limits of the doctrinal office of the Church; (6) the dogmatic value of the definitions ex cathedra, viz., that they are in themselves irrevocable, because in themselves infallible and not because the Church or any member of the Church should accept them.

That a decision of the Pope be considered infallible it is necessary that it fulfill four conditions. If any of these conditions is wanting, the declaration is not to be regarded as infallible.

(1) The Pope must speak as supreme head of the Church and not as a private theologian. It is when He intends to speak "ex cathedra," officially, judiciously and as interpreter of God's revelations that he is infallible.

It might be well to note that most of the teachings contained in the Encyclicals of the last several Popes are not "ex cathedra" decisions. They apply the principles of Christian morality to current problems for the guidance of the faithful. (e.g. The Condition of Labor, Leo XIII; Christian Education of Youth, Pius XI; and Reconstruction of the Social Order, Pius XI). However, note, too, that in an Encyclical the Pope may teach infallibly a truth already defined and believed by the Church. For example, in the Encyclical on Marriage, Pope Pius XI proclaims that if the conjugal act in the married state is artificially deprived of its natural power of procreating life, it is a grave violation of the law of God and of the natural law. In proclaiming this doctrine as infallible, Pope Pius says: "The Catholic Church, to whom God has entrusted the defense of the integrity and purity of morals, standing erect in the midst of the moral ruin which surrounds her, in order that she may preserve the chastity of the nuptial union from being defiled by this foul stain, raises her voice in token of Divine Ambassadorship." It is clear that the Pope is here teaching infallibly as supreme head of the Church and not merely as a private theologian.

(2) The Pope must act with the plenitude of his authority, i.e., he must intend to impose an absolute and irrevocable obligation. He cannot delegate this infallible authority to others. It is his, not as a personal prerogative, but as one attached to his office as head of the Church. He may have others carry his decisions as his legates; he may delegate others to represent him at a General Council; but, in every instance, the final irrevocable decision, must be made by him as Supreme Head of the Church.

(3) The Pope must define a doctrine of "faith and morals." The phrase, "Faith and morals" signifies the whole revelation of faith; the whole supernatural order, with all that is essential to the sanctification and salvation of mankind. The

object of infallibility is the whole revealed Word of God and all that is so connected with revealed truth, that without treating of it, the divine Revelations could not be guarded, explained and defended. For example, the Canon and authenticity and true interpretation of the Holy Scripture comes within the range of Papal infallibility. The Pope, it is evident, is also infallible in all matters which are opposed to Revelation. He would not be able to discharge his office satisfactorily if he were not infallible in proscribing doctrines at variance with the word of God. The Bishop of Rome is infallible in all matters and truths which are necessary to preserve revealed truths and all other truths of human history without which the deposit of the Faith cannot be taught or guarded in its integrity. An example of the latter type is that St. Peter was Bishop of Rome and that Pius XII is the successor of Peter by legitimate election.

The definition of infallibility excludes all ordinary and common acts of the Pontiff as a private person and also all acts of the Pontiff as a private theologian and, all his acts which are not in matters of faith and morals. Thus, for example, the Pope would not be infallible if he rendered a decision on a purely political or scientific question, since these are in no way connected with faith or morals.

(4) The Pope must define the truth as one to be held by the Universal Church. He is not infallible in his decisions when he does not define a doctrine, that is, when he does not act as the Supreme Doctor of the Church in defining doctrines to be held by the whole Church.

Again it is reiterated that if any one of these four conditions is lacking, the teaching is not to be regarded as "ex cathedra." A question of the day is, "May the State sterilize the insane?" Although this issue was never treated by Our Lord, there are very ancient principles held by the Church which must be applied in answering this question.

Pope Pius decided that neither the State nor the individual has the right to impose sterilization on the unfit. This papal decision certainly binds under the penalty of sin. However, it is not considered as an "ex cathedra" decision by theologians. At any time, if the Pope deems it necessary, it may be defined as an "ex cathedra" decision. Catholics would then be bound by this decision under the pain of excommunication. Any one who would deny it would be heretical.

Objections Against Papal Infallibility

Before considering the objections advanced against papal infallibility, it should be reiterated that the Pope speaks infallibly only when he speaks officially as supreme Pastor of the universal Church, when he teaches a doctrine of faith or morals, and when he intends to bind all members of the Church. It is no guarantee that the Pope cannot sin, nor that he cannot err in his personal scientific interpretations and opinions. Most of the objections advanced arise from the belief that papal infallibility extends to matters that do not relate to faith or morals.

For example, it has been maintained that Popes are not always infallible since Pope Liberius (352-366) subscribed to certain heretical doctrines of Arianism. The fact is that Pope Liberius ardently opposed the Arian tendencies of the Emperor Constantius. For this reason he was taken prisoner in Rome and then exiled to Thrace. After two years of imprisonment, he was threatened with death and forced to sign a compromise formulary presented to him by his Arian captors. This entailed no direct denial of faith, but purposely omitted a portion of the Nicene Creed to serve as a cloak for heresy. His act was, without doubt, one of personal indiscretion and weakness that cannot be entirely condoned. But, certainly, there is no question of a pronouncement concerning faith or morals to be held by the

universal Church. Other Popes and many Fathers of the fourth century, including Ambrose, Basil and Athanasius, held Pope Liberius in high esteem both for his sanctity and orthodoxy.

Some opponents of papal infallibility also argue that a later Pope condemned his predecessor, Pope Honorius, for teaching heresy (A.D. 681). This is not true. Pope Honorius was censored rather for failing to use his infallible power to "extinguish the flame of heretical teaching." In no sense did he define any error concerning faith or morals. A few years after the death of Honorius, Pope John IV wrote: "Some men have distorted the meaning of Honorius for their own purposes and contrary to the truth."

The shibboleth of nearly all opponents of the doctrine of papal infallibility is: "Galileo was condemned for teaching a true scientific theory." Today, every schoolboy knows that Galileo's theory of the movement of the earth around the sun is irrefutable. But, one must remember that in the early seventeenth century that such a statement was revolutionary. It is in no way surprising that Galileo's teaching, especially since he did not produce a single demonstrative scientific proof in support of his theory, was not generally accepted. Contemporary scientists rejected it. Therefore, when a committee of Cardinals and theologians, appointed by the Pope, examined and condemned Galileo's theory, their findings were sanctioned by the Pope. We know now that the Pope was certainly in error, but his decision was never issued as an infallible decree for the universal Church, and hence, bears no relationship whatever to papal infallibility.

Neither was there any question of papal opposition to scientific advancement. The Church has always encouraged scientific research among her children, but at the same time tolerates no questioning of her own eternally true divine teachings. Galileo probably would have escaped ecclesiastical censure

if his theory was not used to call into question a passage of the Scriptures which stated that "the sun stood still in the midst of heaven." (Josue, X, 13). As we have already seen, the Bible is not a scientific textbook. Phenomena of nature were described as they appeared to the writers of the sacred text in language that could be understood by people of the time. The condemnation of Galileo was a disciplinary measure for the protection of the simple faith of her children in the unassailable verity of the Holy Scripture. Since the Pope's decision in the controversy was neither infallible nor irreversible, the heliocentric theory was later accepted when adequate scientific proof was presented. The Church has always proceeded with caution. Scientists may well profit from this lesson of cautiousness that has been taught so well in all the pronouncements of the Papacy.

We have completed the proof that the Bishop of Rome possesses the prerogative of infallibility, not as a personal prerogative, but as one belonging to him because of the office he holds. He is the successor of St. Peter, the head of the Church, Christ's vicar and vicegerent on earth. We wish to make a further point, viz., that all the Bishops in union with the Pope are also infallible. The Bishops singly or collectively are not infallible if they are not in union with the Bishop of Rome. The reason for this can be briefly stated as follows: every power, right and privilege given to the Apostles was given to them collectively in union with Peter; Peter received alone many things which they did not receive and they received nothing which he did not receive.

The following scriptural passages were addressed to Peter personally: (1) "And I say to thee; that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and

whatsoever thou shalt loose on earth, it shall be loosed also in heaven." (Matt. xvi, 18-19).

(2) "And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren." (Luke, xxii, 31-32).

(3) "When therefore they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He said to them the third time: Simon, son of John, lovest thou me? Peter was grieved, because he had said to him the third time: Lovest thou me? And he said to him: Lord, thou knowest all things: Thou knowest that I love thee. He said to him: Feed my sheep." (John, xxi, 15-17).

The following scriptural passages were addressed to all the Apostles, including Peter:

(1) "Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven." (Matt. xviii, 18).

(2) "He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (John, xx, 21-23).

(3) "The Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat: This is My body, which shall be delivered for you: This do for a commemoration of Me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall

drink, for the commemoration of Me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until he come." (1 Cor. xi, 23-26; see also Luke, xxii, 19).

(4) "And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." (Matt. xxviii, 18-20).

(5) "And he said to them: Go ye into the whole world and preach the Gospel to every creature." (Mark, xvi, 15).

(6) "And I send the promise of my Father upon you: but stay you in the city till you be endued with power from on high." (Luke, xxiv, 49).

(7) "And eating together with them, he commanded them, that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth. For John indeed baptized with water, but you shall be baptized with the Holy Ghost, not many days hence." "But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth." (Acts, 1, 4, 5, 8).

These are all the passages, concerning their office and functions, which were addressed to the Apostles in common or to Peter singly. They are few in number, it is true, but since they come from God, they are sufficient from which to construct the government of His Church.

It is important to notice that the four promises made to Peter contained in the first passage quoted above, the fourth and only the fourth, was promised afterwards to the Apostles together, including Peter. This promise received its fulfillment

after the resurrection when our Lord addressed all the Apostles thus: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (John, xx, 23).

From a study of the passages quoted from the Bible we notice that the following powers were given to the Apostles in common:

(1) To offer the Holy Sacrifice of the Mass: "This do in commemoration of Me."

(2) To forgive sins, in the Sacrament of Penance: "Whose sins you shall forgive they are forgiven them, etc."

(3) To baptize: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

(4) To teach and administer all the other sacraments and rites: "Teaching them to observe all things whatsoever I have commanded you."

(5) To inflict and remove censures, and

(6) To bind by laws: "Whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven."

(7) The presence of Christ with them in this office (therefore with their successors also) to the end of time: "Behold I am with you all days, even to the consummation of the world."

All these powers belong to the Episcopate.

In addition to these the Apostles were given two extraordinary powers which were to cease with them:

(1) immediate institution by Christ: "As my Father hath sent me, I also send you"; (2) universal mission: "Go ye into the whole world and preach the gospel to every creature."

The following are the powers granted to Peter which are peculiar to him:

(1) He, singly, is the Rock, the foundation of the Church: "Thou art Peter; and upon this rock I will build my Church."

(2) The Church founded on him is perpetual and is guaranteed victory: "And the gates of hell shall not prevail against it."

(3) The keys of the kingdom of heaven, i.e. mastership, leadership, of the Church are given to him alone: "I will give to thee the keys of the kingdom of heaven."

(4) The power of confirming his brethren is given to him because his faith is secure: "I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy brethren."

(5) Supreme power, supreme pastorship, was given to him alone: "Feed my lambs." "Feed my Sheep."

From the above analysis we see that, in the powers of the Episcopacy, the Apostles are all equal that they are inferior to Peter in only one point, viz., they must exercise all their powers in union with him and in dependence on him; that he received singly what they received collectively with him. Thus, we have found that: (1) Peter received many things alone; they received nothing without him; (2) His powers can be exercised only by one; theirs can be exercised by many; (3) His powers include theirs; theirs do not include his; (4) the ordinary government of the Church radiates from his person; the Episcopate is absorbed in the Primacy of Peter.

Hence, the Bishops, the successors of the Apostles, are infallible, individually or collectively, only when they act in union with and in dependence on the Pope, the successor of St. Peter. Of course, we speaking only on matters of faith and morals to be held by the universal Church.

We are not yet finished with infallibility in the Church. The Whole Church is infallible, not just the Pope and the Bishops in union with him. They are not the whole Church. It is true Peter is its foundation and the Apostles are its pillars and that without them the structure would collapse. It is equally true that the structure itself is a vital part of the building. Consequently, the laity and the priest, as well as the Bishops and the Pope constitute the Church founded by Christ of which the latter are its main supports.

The Church is the mystical body of Christ. It is inconceivable that the mystical body of Christ can err. "For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink. For the body also is not one member, but many. If the foot should say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear should say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God hath set the members every one of them in the body as it hath pleased him. And if they all were one member, where would be the body? But now there are many members indeed, yet one body. And the eye cannot say to the hand: I need not thy help; nor again the head to the feet: I have no need of you. Yea, much more those that seem to be the more feeble members of the body, are more necessary. And such as we think to be the less honourable members of the body, about these we put more abundant honour; and those that are our uncomely parts, have more abundant comeliness. But our comely parts have no need: but God hath tempered the body together, giving to that which wanted the more abundant honour, that there might be no schism in the body; but the members might be mutually careful one for another. And if one member suffer anything, all the members suffer with it; or if one member glory, all the members rejoice with it. Now you are the body of Christ, and members of member." (1 Cor. xii, 12-27).

"But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or

two more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them: tell the church. And if he will not hear the Church, let him be to thee as the heathen and publican." (Matt. xviii, 15-17).

The Church is guided by the Holy Spirit. "And I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever. The Spirit of truth, whom the world cannot receive, because it seeth him not nor knoweth him: but you shall know him; and because he shall abide with you and shall be in you." (John, xiv, 16-17). It is the Holy Spirit that protects her from error, not only in the *ex cathedra* decisions of the Pope or those articles of faith worked out by the Bishops in General Council and approved by him, but also in all her work wherever she is, guiding her everywhere, throughout the entire world so that she teaches the same doctrine, receives the same sacraments and adores the same God, with a worship suitable to Him, even though the instruction is given by men, and women who, individually, are not infallible. It is because the Holy Spirit is always with the Church, preserving her from error, that it is a grave sin of unbelief to deny a truth believed by the entire Church although it has not received the distinction of being classified as an article of faith. For example, ever since Apostolic times, the Church has believed in the Assumption of the Most Blessed Virgin into heaven. In such a matter as this, the Church cannot err. It is a truth believed by all the members of the mystical body of Christ. Any one who wilfully denies it, while not a heretic, nevertheless is guilty of a sin of unbelief.

Consequently, in summary, we say that the Church of Christ is infallible in its laity, and Bishops, in union with the Bishop of Rome and the Bishop of Rome, alone, whenever he defines a doctrine of faith or morals to be held by the whole Church. Remember, individually, none of us is infallible.

Hence, "we ought to give thanks to God always for you, brethren, beloved of God, for that God hath chosen you first fruits unto salvation, in sanctification of the spirit and faith of the truth: Where unto also he hath called you by our gospel unto the purchasing of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word or by our epistle." (2 Thess. ii, 12-14).

Chapter X

THE CATHOLIC CHURCH

The word Church is an Anglo-Saxon word which means the Lord's house. It is used in several different senses. The place where the faithful assemble to hear Mass, to offer their homage to God, is called a Church; e.g., St. Patrick's Church. Frequently, too, the word Church is applied to the society of the Catholics of a province, as the Church of France, the Church of Spain, or the Church of Argentina; or of a city, as the Church of New York, the Church of Chicago, the Church of Rome. More generally, however, we shall use the word Church to mean the Catholic Church; i.e., the society of men, who being baptized, profess the doctrine of Jesus Christ, and are subject to their lawful pastors, particularly to the Pope.

The Catholic Church is a society because it possesses all the necessary elements to constitute a society: (1) many associated members; (2) an authority having the right to command; (3) a common end or purpose for its existence; (4) the necessary means to enable all its members to attain this end.

That the Catholic Church has many associated members is obvious. It has more than 331,000,000 persons in its fold. It desires to have the entire world, some 1,900,000,000 human beings, as members.

The Catholic Church has a leader and under him assistants possessing authority, the right to rule its members. This right comes directly from God and resides in the Pope as head of the Church, in the Bishop over those in his diocese, with permission of the Pope, and in the Pastor in his parish with the permission of and subject to the lawfully appointed Bishop in the diocese in which the parish

dwells. "Amen I say to you, whatsoever you shall bind on earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven." (Matt xviii, 18).

The Catholic Church has a reason, an end, a purpose for its existence. It is to procure the salvation of all men by bringing them into its fold, the Church of Christ, and teaching them what they must do to honor God and thus attain to the beatific vision.

The Catholic Church has all the means necessary to attain its end. These means are baptism, belief in the doctrines of Jesus Christ and submission to lawfully constituted superiors. Stated differently the means to attain its end are faith, belief in all the truths taught by the Church, and grace, as communicated to her members through the sacraments and other means administered by properly consecrated priests and Bishops.

In order that a person may become a member of the Catholic Church he must: (1) be baptized: "Going therefore, teach ye all nations: baptizing them" (Matt.xxviii, 19); (2) believe all the doctrines of the Church: "He that believeth and is baptized shall be saved: but he that believeth not shall be condemned." (Mark, xvi, 16); (3) obey in all matters connected with faith and morals his lawful pastor: "Teaching them to observe all things whatsoever I have commanded you"; "He who hears you, hears me: he who despises you despises me." (Matt.xxviii, 20; Luke x, 16).

The Church is sometimes divided according to the state in which its members are: i.e., into (1) the Church militant or those still on earth striving to save their souls; (2) the Church suffering or those members who have left this vale of tears free from mortal sin but not free from venial sin, or who must still suffer some temporal punishment for mortal sins already forgiven--they are in purgatory; (3) the Church triumphant or those who have saved their souls and are enjoying the beatific vision. The Church militant is also divided into the

Church teaching and the Church taught; the former comprises the body of the episcopate united to the Pope; the latter, the rest of the faithful.

The Church is, in many respects, like a human being. It is a living organism and has two elements: an internal element or soul and an external element or body. The body of the Church consists of all those who make external profession of the true doctrines of Christ, are baptized, partake of His sacraments and obey the pastors established by Him. These members constitute the visible organization or society known to the world as the Roman Catholic Church. The Pope is, so to say, the head of this body; the Bishops are its principal members and the faithful are the secondary members. The soul of the Church consists in sanctifying grace, together with the infused virtues and gifts of the Holy Ghost. Thus, a man may (1) belong to the soul of the Church and not to the body--such a one is, for example, an infidel in the state of grace; (2) belong to the body and not to the soul--such a one is any member of the Church who is in the state of mortal sin; (3) belong to both the soul and the body of the Church--such a one is a member of the Church who is in the state of grace; (4) belong to neither the one nor the other--such a one is every infidel who is in the state of sin.

At this section of our study of the Church we must consider a very important point and one which is the subject of much misunderstanding. To all who believe in God and another life, the problem of saving one's soul is of the highest personal importance. "What does it profit a man to gain the whole world if he suffers the loss of his own soul?" --"Fear ye him who can cast both body and soul into hell"; are words of the Son of God. Almighty God thought each soul so valuable that He came down from heaven to live amongst men and show them, by His example, how to save their souls. He did more than that. By His life and death on the cross, he offered sufficient satisfaction to God for the sins of men

d during His life He founded a Church for the express purpose of saving the souls of every human being. "He that believeth and is baptized shall be saved: but he that believeth not shall be condemned," are His own words. We have shown that the Catholic Church is His Church. Hence, we say, that any one wants to save his soul he must become a member of the Catholic Church. Or, as it is frequently put, "Outside the Church there is no salvation." St. Augustine puts it this way: "No one can be saved, if he have not Christ for head, and no one but Christ for head, unless he be a member of His body, the Church." The Catholic Church is the mystical body of Christ. Hence, as it is of faith that there is no salvation without Christ, there is no salvation outside the Church of Christ.

Many people think that the Church is assuming too much in making this claim. A little thought will be clear to every unbiased mind that she is not making too great a claim and that, if she did not make it, she would be no better than countless other churches, all of which claim that a man can save his soul in any Church he may wish to join. The Catholic Church is Christ's Church, God's Church. We, as well as the Pope and Bishops, are just members of the Church. We and they must believe and teach everything Christ tells her to teach. There is no choice in the matter. He said: "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned"; "If he will not hear the Church let him be to thee as the heathen and the publican"; "Whoever heareth you, heareth me; and he that despiseth you despiseth me." Evidently, from these words, outside Christ's Church there is no salvation.

The Catholic Church has always taught that outside her fold there is no salvation. St. Cyprian, Bishop of Carthage, wrote: "He cannot have God for a Father who has not the Church for his mother." The fourth Ecumenical Council of the Lateran in 1215

defined that "There is one universal Church of the faithful, outside which no one at all is saved." Pope Boniface VIII (1302) declared: "We declare, state, define and pronounce that it is altogether necessary for salvation that every human creature be subject to the Roman Pontiff."

Thus, it is clearly a truth of faith, a truth divinely revealed, that outside the Church there is no salvation. However, this doctrine applies, as is evident, only to those who voluntarily remain outside the Church by not professing the faith taught by her, partaking of her sacraments and obeying her laws. Such a one does not deserve to be saved if he will not enter the Ark of salvation. It is possible for those who are involuntarily outside the Church to be saved if they serve God as well as they can by living as their conscience prescribes. There is no doubt that among heretical and schismatical sects there are many persons who are only material heretics or schismatics; that many of them are invincibly ignorant, and consequently, are not guilty of formal heresy or schism. They honestly think that they are in the true Church and that what it teaches is God's truth. "They, who, in a state of invincible ignorance of the Catholic religion, observe the natural law....and are disposed to obey God, can, under the influence of divine light and grace, obtain life everlasting; for, in his infinite goodness and mercy, God....can nowise allow him to be punished with unending torments who has not been separated from Him by voluntary fault." (Pius IX) Such people have at least an implicit desire to belong to the Catholic Church, the true Church, and this desire supplies for actual membership. Hence, they can be saved. But even in this case their salvation will be effected inside the Church and not outside of it because they belong to the soul of the Church

There is another point of interest to each individual concerning the doctrine that outside the Church there is no salvation. It is this: the

Catholic Church is the only Church which consistently makes such a claim. All the others teach that a person can save his soul no matter what Church he belongs to. Common sense tells us that if the non-Catholic Church teach the truth, one can be saved in the Catholic Church. If the Catholic Church teaches the truth, we can still be saved if we belong to her fold. Hence, one cannot lose by being a Catholic.

That salvation is in the Catholic Church is a most consoling doctrine to Catholics. This more than anything else should make each and every one of them realize that their faith is their most precious possession; that when it is lost everything is lost. Faith is not the greatest of all virtues: "Now there remains these three, Faith, Hope and Charity, and the greatest of these is Charity." It is possible for one to have faith and still lose his soul. But it is impossible to save one's soul without faith. Faith is a necessary but not a sufficient condition for salvation. A Catholic can smash every law of God and man; he can break every law of the Church. But if he preserves his faith, he can still save his soul because he knows that "God wills not the death of the sinner but that he be converted from his evil ways"; "that there is more joy in heaven when a sinner does penance for his sins than when ninety-nine just do so." He also knows faith is not a license to sin; that faith without good works is dead; that God is not mocked.

When a person outside the Church sins grievously he can regain the friendship of God only by an act of perfect contrition, by an act of perfect love of God. It is easy to make such an act of love if one knows how and practices it often. But how many outside the Church know how to do so or even its necessity? A Catholic who preserves his faith knows he can have his sins forgiven in the Sacrament of Penance with only imperfect contrition and that the last sacraments will properly prepare him to appear before the just Judge in a favorable light. Above

all things, preserve your faith. It is the pearl of great price.

The Catholic Church is a Supernatural Society

The end or purpose for which a society is founded reveals the nature of that society. The purpose of a society: (1) determines the means to be employed by its members to attain that end; (2) determines the institution or election of one having authority and the limits within which it may be exercised; (3) unites the members, giving it strength. Consequently, a society is temporal, spiritual, literary, etc. according as its end is temporal, spiritual, literary, etc.

The Church is a supernatural society: (1) its origin--its founder is Jesus Christ, the Son of God; (2) in its end which is to prepare us for the beatific vision; (3) in its means which are faith in the revealed truths, sanctifying grace and the regular use of the sacraments; (4) in its authority which is the Son of God in the person of His Vicar, the Bishop of Rome; (5) in its members who are born in water and the Holy Ghost and are sharers in the divine nature: "That by these things you may be made partakers of the divine nature." (II Peter, 1, 4).

Thus, the proper and special end of the Church is not to assure men temporal happiness, but to procure for them here below interior sanctity, i.e., faith and sanctifying grace, and, in the next life, eternal salvation, i.e., the beatific vision. However, the Church certainly is no stranger to the temporal happiness of mankind. She has done and continues to do all she possibly can to secure true happiness for all men in this life by exerting her influence to make right triumph over might and by contributing, in a large measure to the material, intellectual and artistic progress of mankind.

She knows that peace is the greatest of blessings that peoples of all climes and times can possess. Hence, she has always sought to maintain

peace and to bring about peace amongst warring peoples.

Pope Leo the Great (440-461) succeeded in negotiating peace with Attila, King of the Huns, when he marched on Rome in the year 451.

Pope Gregory the Great (590-604) persuaded Agilolph, King of the Lombards, to withdraw his troops from Rome.

Pope John XVI (985) negotiated a peace between the King of the Anglo-Saxons and Richard of Normandy.

Pope Benedict VIII (1012-1024) proposed a world-wide peace and decreed that from that time on all disputes were to be settled by right and not by might.

Pope Urban II (1088-1099) in 1095 imposed the Truce of God throughout Christendom.

Pope Innocent III (1198-1216) on four occasions brought about peace between England and France.

Pope Alexander III (1492-1503) published a Bull which put an end to the sanguinary disputes between Spain and Portugal in the New World.

Pope Gregory XIII (1572-1585) brought about peace between Russia and Poland.

Pope Leo XIII (1878-1903) acted as mediator between Germany and Spain.

Pope Benedict (1914-1922) acted as mediator between warring nations in the last world war for the exchange of disabled prisoners and interned civilians. Unfortunately, his continued pleas for peace and charity went unheeded. The Treaty at Versailles, held without asking the blessing of God, engendered hatred so violent that it has erupted in the horrible world war in which we are now engaged. Let us pray that the cries of Pope Pius XII for a peace based on justice will be heard and that his peace points will be considered. They are: (1) the right to life and freedom of all nations, both large and small; (2) mutual acceptance of disarmament, so that the nations may be free from the danger of being overcome by material force; (3) the revision of

treaties and their amendment where the need is recognized, and the setting-up of institutions which will insure the faithful carrying out of agreements; (4) recognition of the needs of just demands of racial minorities, as also of nations and peoples; (5) good will amongst rulers and peoples, and a hunger and thirst for justice and universal charity.

The following tribute was paid to Pope Pius XIIth by Myron Taylor, President Roosevelt's representative at the Vatican and a non-Catholic.

"There remain but few reservoirs of peace. Among them there is one toward which the eyes of all are turned with reverence and confidence and hope--the majestic figure of the Holy Father in the Vatican. In him we can well have a supreme confidence founded solidly not only on his Holy Office but also on his embracing spirituality, his vision and his very great talent. Within the historic walls of the Vatican one finds as in no other place among the war-torn nations an atmosphere of tranquillity, of thoughtful analysis, of deliberate judgment and of courageous and unchanging resolve.

"There is a timelessness about the Vatican which impels one to believe that in the life of the spirit, human interests cannot always be measured in terms of a generation or of a life or of a century. Thus the solution of the principal difficulties and trials which from time to time afflict the children of God must always be brought into accord with the great fundamentals, and never be the subject of temporary compromise. In the world of the spirit, no weakening or compromise and no surrender of Christian principle will be witnessed. The Vicar of those basic tenets on which Christianity rests, and which have survived the blasts of intrigue and the wars of many generations, holds firm the golden cord that reaches from our world of today back to the very Garden of Gethsemane."

Perhaps it will not be too far afield if we digress awhile and consider the attitude of the Church towards war as taught by her theologians. We

would like to answer the question: "What are the conditions for a just war?" These conditions are not, in general, understood by Catholics.

There is one governing principle to remember concerning the morality of war; viz., that war is a great evil and is morally justifiable only when it is the lesser of alternative evils; or, to put it another way, a nation may embark upon war only when the result of not going to war is worse than war itself and its results.

In working out the implications of this governing principle theologians have broken it down into six conditions of a just war. In order for a war to be morally justified all six conditions must be fulfilled.

(1) The war must be declared by legitimate authority. Under our Constitution only Congress has the right and the power to declare war.

(2) There must be a just cause for war, and this just cause must be sufficiently grave to outweigh the evil and harm of war itself. Only an actual and grave injustice against a nation can constitute a just cause. Invasion by a foreign power, or economic strangulation serious enough to damage gravely the common welfare of a nation would ordinarily constitute such a cause. Dispute over title to a small piece of land, or economic interference on a small scale would not. It should be noted that the injustice need not affect a given nation for that nation to have a just cause for war; Catholic theologians recognize the right of intervention, that is, the right to help a nation fighting against grave injustice.

(3) The war may be undertaken only after all peaceful means of correcting the injustice have been exhausted without success. In other words, war is justified only as a last resort.

(4) War may be undertaken only when there is a serious chance of success, that is, a reasonable probability of accomplishing successfully the just cause which is the aim of the war. No cause, no

matter how just, can excuse war which is clearly doomed to failure. This is a simple application of the principle of the lesser evil; a successful war may be the lesser of two evils; an unsuccessful war cannot be, because it merely adds the evils of war to the evil already existing without correcting the latter.

(5) The war must be carried out with a right intention. This means that the aim of the nation must actually be the correction of the injustice that is the cause of the war, and not the infliction of a return injustice upon the enemy or the gaining of something to which the nation has no moral right. For example, a nation might declare war to repel an invasion, and thus it would have a just cause; but if it then seeks not merely to repel the invasion, but to counter-invade permanently it has not a right intention.

(6) Finally, the war must be carried out by lawful means. The application of this condition to day is most perplexing. It is doubtful whether any nation in modern warfare makes much effort to observe it. Even when a nation tries to avoid using inhuman weapons, such as poison gas, it is ready to use them in "reprisal" for their use by the enemy. Warfare today is called "total war," which seems to indicate that military men have given up hope of distinguishing between combatants and non-combatants, lawful weapons and unlawful weapons. However, lip service, at least is still paid to this condition, for example, every bomb raid is claimed to be directed against some military objective, although we do hear of "reprisal raids" by the enemy. Further, in the present war poison gas has not yet been used and we pray in union with Pope Pius XII, that both belligerents will continue to refrain from using it and certain other horrible weapons.

The Catholic Church uses her tremendous spiritual influence and wisdom acquired during the centuries to secure and maintain temporal blessings

for all men, laborers as well as employers. She seeks to secure for the laborer a just wage and defends his right to own private property. For the employer she recognizes his right to a just profit and to honest work from his employees.

"The Church has always defended the right to own private property and also to bequeath and to inherit it. We have vindicated this right even to the point of being falsely accused of favoring the rich against the poor. The Church teaches that the right to own property is based on the natural law of which God Himself is the author. By the law of nature man must provide for himself and his family and he can fully discharge this obligation only if there exists an established system of private ownership." (The Church and the Social Order by Archbishops and Bishops of Administrative Board of the Welfare Conference, #20.)

"The first claim of labor, which takes priority over any claim of the owners to profits, respects the right to a living wage. By the term living wage we understand a wage sufficient not merely for the decent support of the workingman himself but also of his family. A wage so low that it must be supplemented by the wage of wife and mother or by the children of the family before it can provide adequate food and clothing, and shelter, together with essential spiritual and cultural needs cannot be regarded as a living wage.

- "Furthermore a living wage means sufficient income to meet not merely the present necessities of life but those of unemployment, sickness, death and old age as well. In other words, a saving wage constitutes an essential part of the definition of a living wage.

"In the effort to establish a criterion or standard of measurement of wages it is necessary to consider not only the needs of the workingman but also the state of the business or industry in which he labors. Pope Pius XI states clearly that 'it is

unjust to demand wages so high that an employer cannot pay them without ruin and without consequent distress amongst the working people themselves.' Bad management, want of enterprise, or out-of-date methods do not constitute a just reason for reducing the wages of workingmen. It still remains true that a living wage constitutes the first charge of industry. If a business is prevented by unfair competition from paying a living wage, and if such competition reduces prices to such a level that decent and just wages cannot be paid, then those responsible are guilty of wrong doing and sin grievously against moral principles as well as against the common good. The remedy lies first in the adequate organization of both employers and employees in their own proper associations and in their joint action; secondly, in adequate regulations and supervision by the State through proper legislative enactment." (Ibid, #40, #41, #42).

For those who desire more complete treatment of this question consult the Encyclicals *Rerum Novarum* and *Quadragesimo* by Popes Leo XIII and Pius XI respectively.

We mentioned above that the Church has contributed in large measure to the progress of mankind. Many non-Catholic persons have claimed, since the time of the Protestant Revolt, so much credit for the good things in this life that even Catholics have been deceived into believing that their Church is behind the times and has done little or nothing in contributing to this material progress. What we have to say below of the Church's part in the intellectual and artistic progress of the human race no more scratches the surface of the part she has played in civilization than a piece of coal can scratch a diamond.

The greatest material contribution that the Church has made to civilization is in architecture. "The beautiful buildings which were erected for Church purposes thus became themselves an important

source of education insofar as one extremely significant part of that is the training of taste and the development of the sense of beauty. Christianity did not stop with the Church beautiful. Besides churches, monasteries, convents and schools, guild-halls and hospitals were made beautiful architecturally and were studiously fitted with appropriate decorations, interiorly and exteriorly, and thus of themselves were a very valuable educational feature. Contact with these beautiful structures and with the painting, the sculpture and the fine arts and crafts products so patiently and genially made for them, was of itself an education, a liberal education, that counted for much in the genuine cultivation of the human intellect in its taste for beautiful things. This is the sort of education that cannot be tested by examinations nor measured by rules of thumb, but it is very real and extremely significant. We are gradually working back in this generation to a recognition of what was accomplished in this matter, and we too are making our school buildings beautiful and decorating them as finely as possible, because we appreciate how much this means for education."

"Is it any wonder that these marvelously beautiful structures tempted men to make every portion of them beautiful? As a result of this overpowering temptation the arts and crafts, the making of simple useful things beautiful, developed during the Gothic period as never before. Everything about the cathedral was made beautiful. The hinges on the doors, the locks, the keys, the latches, the woodwork, all were fashioned into lines of beauty, the books were illuminated until they became precious treasures, the vestments represented the most beautiful textiles, and needlework ever made. The stained glass in the windows was such a triumph that it has been the despair of glass makers ever since. And the bells were so beautiful that they have made the standard for all after time. The very utensils of the altar, the cruets for the wine, the dish in

which the priests' fingers were washed, the candlesticks and above all the candelabra, were all handsome in their way. The censers or thurifers, the incense boat, the lamp of the sanctuary, none of these were neglected, but like the altar railing and the pulpit, the chairs and benches were all beautifully designed and executed. The churches became veritable museums of things of beauty; and indeed, our modern museums are crowded with objects from the churches whenever these are no longer needed in the service of the church, or when, sad to say, for some lamentable reason, they have been removed from the church to which they belonged. Mr. Yeats, the Irish poet, once said, 'There is no culture in the hearts of a people until the very utensils in the kitchens are beautiful as well as useful.' However, that may be, one thing is perfectly sure, that the people of the Middle Ages, under the inspiration and the protection of the Church, made nothing for their churches that was not beautiful as well as useful.

"The influence of the Church on architecture can be very well appreciated from the fact that, as the result of the religious disunion in civilization since the religious revolt of the sixteenth century, in spite of all our ardor in the building line, there is not a new idea in architecture for the last four hundred years. The nearest thing to a new idea that we have is to be found in the Franciscan Missions in California."¹

For the remainder of this discussion we shall content ourselves for the most part to name Catholic men who were prominent in literature, painting, sculpture, music, and science. The lists are far from exhaustive. They merely serve as a beginning for any one interested in following this fascinating subject further.

1. James J. Walsh, The World's Debt to the Catholic Church, pp. 19, 11, 28; courtesy of Stratford Co., publishers.

Literary men who were Catholics:

Ambrose, Saint (340-397)--Bishop of Milan, Father and Doctor of the Church. One of the founders of Christian hymnology; the Ambrosian chant and Milanese Rite are named after him.

Bazin, Rene (1853-1932)--Novelist and travel writer, member of the French Academy.

Bede, The Venerable (672-735)--His works comprise all branches of knowledge.

Benson, Robert Hugh (1875-1914)--Author of numerous works among which are "By What Authority?"; "Come Rack, Come Rope"; "Paradoxes of Catholicism."

Bossuet, Jacques Benigne (1627-1674)--Noted French orator, celebrated for his sermons and funeral orations.

Brownson, Orestes Augustus (1793-1876)--Author of "New Views of Christianity, Society and the Church"; "The American Republic; Its Constitution, Tendency and Destiny."

Butler, Alban (1710-1762)--Wrote "The Lives of the Fathers, Martyrs and other Principal Saints."

Caedmon (670)--Put the Old and New Testaments into alliterative verse.

Cervantes Saavedra, Miguel de (1547-1616)--His masterpiece is "Don Quixote."

Chesterton, Gilbert K. (1874-1936)--Essayist, poet, novelist, biographer, apologist, author of numerous works, called the "Prince of Paradox."

Corneille, Pierre (1606-1684)--Author of "Le Cid" and translated the "Imitation of Christ."

Crashaw, Richard (1613-1649)--Poet, his best work is "Steps to the Temple."

Dante Alighieri (1265-1321)--One of the world's greatest writers; author of the "Divina Comedia."

Dryden, John (1631-1700)--Wrote "The Hind and the Panther."

Harris, Joel Chandler (1848-1908)--Author of the "Uncle Remus Stories" which have been translated into twenty-seven languages.

Jerome, Saint (340-420)--Author of the Vulgate edition of the Bible.

La Fontaine, Jea de (1621-1695)--Author of the famous "Fables of La Fontaine."

Malory, Sir Thomas--Compiler of the "Morte d'Arthur," the earliest piece of English literary prose.

Manzoni, Alessandro (1785-1873)--His novel "I Promessi Sposi" is considered by some as the greatest romance of modern times.

Moliere, Jean Baptiste (1622-1673)--Father of French Comedy. "Le Bourgeois Gentilhomme," "Le Misanthrope," and "Le Malade Imaginaire," are some of his works.

Moore, Thomas (1779-1852)--The "Poet of the people of Ireland" wrote "Irish Melodies, and "Lalla Rookh."

Newman, John Henry Cardinal (1801-1890)--One of the great masters of style. He wrote "Apologia pro vita sua" and the "Dream of Gerontius."

O'Reilly, John Boyle (1844-1890)--Poet and novelist: Wrote "The Poetry and Songs of Ireland."

Patmore, Coventry (1823-1896)--English poet, Author of "Unknown Eros," considered to be a classic

Pope, Alexander (1688-1744)--English poet; wrote "Essay on Man," "Dunciad," and others.

Racine, Jean (1629-1699)--Great French dramatist, "Athalie" is his masterpiece.

Ryan, Abram (1839-1886)--Poet, priest of the South, author of "Poems, Patriotic, Religious and Miscellaneous."

Thompson, Francis (1859-1901)--English poet, best known for his "Hound of Heaven."

Sculptors who were Catholics:

Bernini, Giovanni Lorenzo (1598-1680); Canova, Antonio (1757-1822); Cellini, Benvenuto (1500-1571);

Donatello, Founder of modern sculpture (1386-1466);

Ghilberti, Lorenzo (1381-1455), Michelangelo declared that the doors of the baptistry of San Giovanni in Florence, designed by Ghilberti, were worthy to be the doors of Paradise;

Michelangel Buonarroti (1475-1564)--Some notable sculptures by him are the "Pieta" in St. Peter's and "David" in the Academy of Florence; Robbia, Luca Della (1400-1482); Stoss, Veit (1438-1533).

holic Painters:

Angelico, Fra (1387-1485)--He painted "The Ascifixion," "Madonna of the Star," and the "Coronation of the Virgin."

Bartolommeo, Fra (1475-1517)--His masterpieces are "Pieta," "The Marriage of St. Catherine" and "The Virgin Enthroned with the Saints."

Botticelli, Sandro (1447-1510)--His famous paintings are "Spring," the "Birth of Venus" and the "Magnificat."

Corot, Jean Baptiste (1796-1875)--Famous for his landscapes.

Delacroix, Ferdinand (1798-1863)--Co-Founder of the French Romantic School. "Death of the Bishop of Liege," is his greatest painting.

Dyck, Antoon Van (1599-1641)--Executed portraits of Charles I of England, Henrietta Maria and their children.

Giorgione, Giorgio (1476-1510)--Ruskin called his "Madonna" one of the most perfect pictures in the world.

Giotto di Bondone (1266-1337)--Founder of modern painting. His works are in the principal cities of the world.

Holbein, Hans, the Younger (1497-1543)--Famous for his portraits; his best is the "Duchess of Milan."

Michelangelo Buonarroti (1475-1564)--Decorated the Sistine Chapel with the history of the Creation and the Fall, and "The Last Judgment."

Millet, Jean Francois (1814-1875)--His famous masterpieces are the "Angelus" and "The Man with the Hoe."

Murillo, Bartolome Eseban (1617-1682)--Work of his are "The Holy Family" and "The Madonna and Child" which are frequently reproduced.

Perugino, Pietro (1426-1524)--Founded the Umbrian School.

Raphael Santi (1483-1520)--Greatest painter of the Renaissance,--he decorated the rooms of the Vatican with beautiful frescoes.

Rubens, Peter Paul (1577-1640)--His masterpiece is "The Descent from the Cross."

Titian or Tiziano Vecelli (1487-1576)--Greatest of the Venetian painters. "Sacred and Profane Love," the "Assumption," and "Bacchus and Ariadne" are some of his masterpieces.

Vinci, Leonardo di (1452-1519)--Combined exact scientific knowledge with idealism. He painted the "Virgin of the Rocks" and the "Mona Lisa."

The Names of Prominent Catholic Musicians:

Beethoven, Ludwig van (1770-1827);
 Bruckner, Anto (1824-1896);
 Cherubini, Maria Luigi (1760-1842);
 Donizetti, Gaetano (1797-1848);
 Franck, Cesar Auguste (1822-1890);
 Gluck, Christoph Willibald (1714-1787),
 Gounod, Charles Francois (1818-1893);
 Haydn, Franz Joseph (1732-1809);
 Liszt, Franz (1811-1886);
 Mozart, J. C. Wolfgang (1756-1791);
 Palestrina, Giovanni (1526-1594);
 Rameau, Jean-Phillippe (1683-1764);
 Rossini, Gioacchino (1792-1848);
 Schubert, Franz Peter (1797-1828);
 Thomas, Charles Louis (1811-1896);
 Verdi, Giuseppe (1813-1901).

Prominent Catholic Scientists

Agricola, George (1494-1555)--Father of Mineralogy.

Algue, Jose (b.1856)--Invented the barocyclometer used to detect the approach of cyclones.

Ampere, Andre Marie (1775-1836)--The practical unit of electrical units is named after him. He is the founder of electrodynamics.

Bacon, Roger (1214-1294)--He is called the Father of Experimental Science.

Bartholomeus, Anglicus (13th century)--Wrote the first great medieval encyclopedia of science.

Becquerel, Antoine Cesar (1788-1878)--Invented an electric thermometer and a differential galvanometer.

Becquerel, Antoine Henri (1852-1908)--The founder of radioactivity; discovered the "Becquerel Rays."

Bernard, Claude (1813-1878)--Physiologist; discovered glycogenic function of the liver and the vasomotor system.

Binet, Jacques (1786-1856)--French mathematician; Binet's Theorem is named after him.

Biondo, Flavio (1388-1463)--The founder of the science of archeology and Christian topography.

Biot, Jean Baptiste (1774-1862)--Discovered the laws of rotary polarization by crystalline bodies.

Bolzano, Bernard (1781-1848)--Mathematician; proved the binomial theorem.

Braille, Louis (1809-1852)--Blind educator of the blind, invented the Braille system used today in a revised form.

Branly, Edouard (b.1846)--Discoverer of the coherer which made wireless telegraphy possible.

Cardan, George (1661-1706)--Physician and mathematician. His solution of the cubic equation is named after him.

Cauchy, Augustin Louis (1789-1858)--Mathematician; he invented the Calculus of Residues.

Champollion, Jean Francois (1790-1832)--From the Rosetta Stone he discovered a system for deciphering hieroglyphics.

Clavius, Christopher (1538-1612)--Jesuit mathematician; reformed the Gregorian calendar.

✓ Copernicus, Nicolaus (1473-1543)--The heliocentric planetary theory as opposed to the Ptolemaic was due to him.

✓ Descartes, Rene (1596-1650)--Invented Analytical Geometry.

Divisch, Procopius (1698-1765)--Used a lightning rod at Premdits in 1754 before Benjamin Franklin's work was known. He first used electricity in the treatment of disease.

Dulong, Pierre Louis (1785-1838)--Discovered with Petit the formula for determining the specific heat of solids.

Eckhel, Joseph (1737-1798)--Jesuit, founder of the scientific numismatics of classical antiquity.

Epee, Charles (1712-1798)--Inventor of the sign alphabet which is the basis of all systematic instruction of the deaf and dumb.

Eustachius, Bartolomeo (1500-1574)--Made many contributions to the science of anatomy. The Eustachian tube is named after him.

Fabre, Jean Henri (1823-1915)--An entomologist. He is called the "Homer of the insect world."

Fabri, Honore (1607-1688)--Discovered the circulation of the blood independently of Harvey.

Fizeau, Armand (1819-1896)--First determined experimentally the velocity of light.

Foucault, Jean (1819-1868)--Made electric light practicable. Invented the gyroscope.

Fraunhofer, Joseph von (1787-1826)--Initiated spectrum analysis.

Fresnel, Augustin Jean (1788-1827)--Made great contributions to the science of optics.

✓ Galilei, Galileo (1564-1642)--Great natural philosopher and astronomer.

Galvani, Luigi (1737-1798)--Galvanism is named in his honor.

Gioja, Flavio (d.1307)--Made the first
mariner's compass known in Europe.

Gutenberg, Johann (1400-1467)--Invented
printing.

Hauy, Rene Just (1806-1877)--Priest, Father
of Crystallography.

Hengler, Lawrence (1806-1858)--Inventor of
horizontal pendulum used in seismographs.

Holland, John Philip (1844-1902)--American
inventor of submarines.

Laennec, Rene (1781-1826)--Physician, dis-
covered auscultation, inventor of the stethoscope.

✓La Place, Pierre (1749-1827)--Great mathe-
matician and physicist.

✓Lavoisier, Antoine (1743-1794)--Father of
modern chemistry.

Malus, Etienne (1775-1812)--Discovered
polarization of light; invented the polariscope.

Mendel, Gregor (1822-1884)--Augustinian,
discoverer of Laws of Heredity.

Monge, Gaspar (1746-1818)--Founder of de-
scriptive geometry.

Nieuwland, Julius (d.1936)--Discovered a
method for producing, at low cost, synthetic rubber.

✓Pascal, Blaise (1623-1662)--Mathematician
and physicist.

✓Pasteur, Louis (1822-1895)--Father of bac-
teriology.

Potamian, Brother, F.S.C. (1848-1917)--
Scientist, used X-ray three months after its dis-
covery in aiding a surgical operation:

Roentgen, Wilhelm (1845-1923)--Physicist;
discovered the X-ray.

Steensen, Niels (1638-1686)--Father of
geology.

Torricelli, Evangelista (1608-1647)--Mathe-
matician and physicist; invented the barometer.

Valentine, Basil (b.1394)--Founder of
analytical chemistry.

Viète, Francois (1540-1603)--Father of modern algebra.

Vinci, Leonardo da (1452-1519)--Great inventor.

Volta, Alessandro (1745-1827)--The volt is named after him; he also invented the galvanic battery.

Before we digressed to point out briefly what the Church has done for civilization we were showing that she is essentially a supernatural society. To return to our topic, we wish to show the difference between her and civil society. Let us compare them from the point of view of their origin, of the authority which rules them, of their object and of their end.

(1) From the point of view of their origin. The Church was founded by a free act of the Man-God, Jesus Christ; civil society is the result of the social tendencies and exigencies natural to man. The Church comes from God, the author of grace; civil society comes from God, the author of nature.

(2) From the point of view of the authority which governs them. The church is governed according to the will and plan of Jesus Christ by St. Peter and his successors with the aid of the Apostles and their successors. Civil society is governed by powers differing in form according to time and place, and, though deriving its authority from God as author of nature, yet originates in purely human events such as election and conquest.

(3) From the point of view of their object. The Church has for its object religious truth and virtue and anything which affects man's eternal salvation. The object of civil society includes only the temporal and earthly interests of its subjects.

(4) From the point of view of their end. The end of the Church is to lead men to everlasting happiness by teaching them to keep the laws of God. The end of civil society is to procure the temporal prosperity and happiness of its members.

"As in the person there is a body and a soul, the one material, the other spiritual, so in human society there is a material part and a spiritual part, each of these supreme in its respective functions, but both joined and both cooperating for the welfare of society. In all material, temporal matters, the civil society under its legitimate government, is supreme. 'Render unto Caesar the things that are Caesar's.' In spiritual matters, those that affect the union of man with God; those that lead man to his final destiny with God, the religious society must be supreme. 'Render unto God the things that are God's.'"

The Catholic Church is a Perfect Society

Four conditions are required that a society be perfect: (1) it is necessary that it be a complete society, existing in itself and not in another which contains it as the whole contains its parts; (2) that it have an end which, in its order, is not subject to the end of another society; (3) that it be independent, sovereign, directing itself towards its proper end; (4) that it possess in itself, consequently, all the necessary means to preserve it and to aid it to attain its end.

All these conditions can be stated in a single principle on which the others depend; viz., to have a supreme end, one not subordinate in its order to any other. When the end or purpose of a society is not, in the same order, subordinate to the end of another society, that society is independent of all others and is self-sufficient. It is neither part nor instrument of another society and is possessed of all the means necessary to attain its end.

The Nation is a perfect society in the temporal order; it is a supreme society. The United States of America is a perfect society. It is organized; it has numerous members; it has a legitimate leader with authority to govern its subjects; it has the means necessary to secure for all its citizens

temporal happiness and prosperity. New York State is not a perfect society. It has everything the United States Government has in a smaller scale; but it is dependent on the government in Washington for its right to exist, to teach, to rule; its constitution is subordinate to that of the central government.

The Catholic Church is a perfect society in the spiritual order; it is a supreme society. It is organized; it has numerous members; it has a legitimate ruler with authority to govern its subjects; it has the means necessary to secure for all its adherents spiritual happiness and eternal salvation. The Archdiocese of New York is not a perfect society. It has everything the Catholic Church has in a smaller scale; but it is dependent on the Bishop of Rome for its right to exist, to teach, to rule; its regulations are subordinated to those of the Church itself.

In his natural life, man may be considered from two points of view: as an individual and as a social being. As an individual, he is born, he grows in size and strength; he must take food; when sick, he should have at hand the remedies to effect a cure; he should have all the help he desires when he is in danger of death. As a social being, he must be governed by temporal superiors, and the society of which he is a member must be perpetuated through the ages.

And so it is also in man's supernatural life. As an individual, man is born to the life of grace by baptism; he grows and is strengthened in this life by confirmation; he feeds on the Eucharist; he finds in penance the means of effecting a cure or of rising to a new life, according as the life of grace is either weakened or destroyed by sin; when in danger of death, he is freed from the last remains of sin by extreme unction. As a social being, he is governed by spiritual superiors given him by the sacrament of holy orders; and the spiritual society, of which he

is a member, is perpetuated by the sacrament of matrimony.

In order that the Church may fulfill her mission efficaciously it is necessary that (1) she be free to exercise, with complete independence, the rights which she received from Christ to attain the end for which He founded her; (2) that she be aided by the civil power.

Concerning the first point, it is to be noted that the independence of the Church is not contrary to the true interests of the Nation because she exercises her power in another sphere than that of the Nation. The proximate and principal end of the Church is to procure heavenly and eternal blessings for men; that of the Nation, to procure for them earthly advantages. Hence, the Church possesses all the rights the exercise of which is necessary for the accomplishment of her end. The Church has the right: (1) to spread through the whole world for the preaching of the faith; (2) to establish herself wherever the faithful are to be found and to erect there parishes and dioceses; (3) to insist upon the free communication of Bishops and faithful with the Sovereign Pontiff; and to convoke councils and other assemblies; (4) to condemn errors contrary to faith, to prohibit books containing them, and to impose penalties on those who spread such works; (5) to form and to educate the clergy, and to demand that no obstacle be put in the way of recruiting their ranks; (6) to watch over religious and moral teaching, both in the family and in the school; to teach all the sciences, to open schools, to choose masters, to prescribe programs and methods, to create universities and to confer degrees; (7) to determine the conditions requisite for the validity of the marriage contract; (8) to acquire and possess movable and immovable property, to build churches, to support her ministers and her worship, to propagate the faith, to found schools, to give relief to the unfortunate in orphanages, hospitals,

and other charitable institutions; (9) to establish within her fold orders of religious vowed to prayer preaching, the education of children and of youth, and the care of the sick and infirm.

The second point mentioned above was that the rights and the liberty of the Church should receive the aid, protection and defense of the Nation. This duty of the Nation is founded on the obligation of civil society to profess religion. Religion, as we showed in Chapter II, is the first condition for establishing and maintaining political and social order based on justice. "A well-regulated society without religion is impossible." (Leo XIII) Obviously, the Nation should profess the true religion, the Christian religion. Since the Catholic Church is the true Church, it is her teachings that society should follow and that the Nation should practice. However, the Nation may tolerate dissenting worship when these worships have acquired a sort of legal existence consecrated by time and accorded by treaties or conventions. "Although the Church pronounces the judgment that different worships cannot stand on the same footing of equality with the true religion, yet she does not therefore condemn those rulers who, in view of procuring a great good or of avoiding a great evil, tolerate in practice the co-existence of different worships." (Leo XIII).

We should like to state here that the Catholic Church is entirely satisfied with her position in the United States of America. She is granted full and complete freedom of worship and is allowed all the liberty she desires to fulfill her divine mission. The United States favors no particular religion and grants freedom to them all insofar as they do not disturb the social order and peace of the community or interfere with the natural rights of her citizens.

In those countries where the Catholic religion is the state religion, the government may not employ force to oblige her citizens to practice the

Catholic religion. The Church teaches with St. Augustine: "Constraint may gain everything from man, but faith." However, the Nation may resort to force to prevent or repress such exterior and public scandal as menaces the faith of the weak and produces trouble and disorder in civil and religious society. It goes without saying that no Nation can force its citizens to give up their religion to embrace a false one or to practice none at all. Every government that attacks and suppresses the Catholic Church at the very same time attacks the inalienable civil rights of its peoples and suppresses their fundamental liberties.

The Church and the Nation

The attitude of the Catholic Church toward any nation, toward any form of just government, is that of cooperation and close alliance for the common good of the individual under that government and of society as a whole. But, the Catholic Church, asserting that she is a spiritual and perfect society, demands full freedom in the exercise of the functions necessary to conduct herself according to its divine mission as a spiritual society. She demands no more than does the United States government, a perfect society, when it resents and rejects, with violence if necessary, any interference by any other nation in its internal affairs. The Catholic Church has no desire, no aspirations whatever, to invade the realm of civil society. She resents and rejects any interference on the part of any nation in her internal affairs which concern her efforts to lead men to eternal happiness.

It is possible, as history amply proves, that there be disagreements and conflicts between the spiritual powers of the Church and the civil powers of the Nation. It may happen that the Nation accuses the Church of political meddling and the Church accuses the Nation of spiritual invasion. When this occurs there must be an adjustment whereby

the functions of the spiritual and civil powers are more clearly defined. This adjustment is made in accordance with the form or type of civil government. The adjustment is usually in the form of a Concordat. A Concordat is an agreement between the Holy See and a civil government on disputable spiritual matters. The Popes have often conceded the exercise of certain rights to the civil government in order to secure for the Church certain immunities. A famous concordat of recent times is the one between Pope Pius XI and Premier Mussolini of Italy in 1929 which settled the question about the holding of Church property and certain other matters concerned with marriage and the public schools.

Can a Catholic be a truly loyal citizen? This question has occasionally been raised by those who have a false knowledge of the Catholic religion or by others who, seeking to win a political election over a Catholic opponent, declare that their "worthy opponent" because he is a Catholic owes allegiance to a foreign power, the Pope. The answer of course is, not only can he be a loyal citizen, but he must be! If he is not, he is not a faithful Catholic. This has always been the official teaching of the Church since the days of Christ and the Roman Emperors to the present time.

"Then the Pharisees went and took counsel how they might entrap him in his talk. And they sent to him their disciples with the Herodians, saying, 'Master, we know that thou art truthful, and that thou teachest the way of God in truth and that thou carest naught for any man; for thou dost not regard the person of men. Tell us therefore, what dost thou think: Is it lawful to give tribute to Caesar or not?' But Jesus, knowing their wickedness, said, 'Why do you test me, you hypocrites? Show me the coin of the tribute.' So they offered him a denarius. Then Jesus said to them, 'Whose are this image and the inscription?' They said to him, 'Caesar's.' Then he said to them, 'Render, therefore

to Caesar the things that are Caesar's, and to God the things that are God's.' And hearing this they marvelled, and leaving him went off." (Matt. xxii, 15-22; also Luke, xx, 20-26; Mark, xii, 13-17).

"Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling; or to governors as sent by him for the punishment of evildoers, and for the praise of the good; for so is the will of God, that by doing well you may put to silence the ignorance of foolish man; as free, and not as making liberty a cloak for malice, but as servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king." (I Pet. ii, 13-17).

"Then, truly, will the majesty of the law meet with the dutiful and willing homage of the people, when they are convinced that their rulers hold authority from God, and feel that it is a matter of justice and duty to obey them, and to show them reverence and fealty, united to a love not unlike that which children show their parents. 'Let every soul be subject to higher powers.'" (Rom. xiii, 1). To despise legitimate authority, in whomsoever vested, is unlawful as a rebellion against the Divine Will; and whoever resists that rushes willfully to destruction. 'He that resisteth the power resisteth the ordinance of God, and they that resist purchase to themselves damnation' (Rom. xiii, 2). To cast aside obedience, and by popular violence to incite revolt is, therefore, treason, not against man only, but against God." (Immortale Dei, Pope Leo XIII).

"When, then, Mr. Gladstone asks Catholics how they can obey the Queen and yet obey the Pope, since it may happen that the commands of the two authorities may clash, I answer, that it is my rule, both to obey the one and to obey the other, but that there is no rule in this world without exceptions, and if either the Pope or the Queen demanded of me an 'Absolute Obedience,' he or she would be transgressing the laws of human society. I give an absolute obedience to neither. Further, if ever this

double allegiance pulled me in contrary ways, which in this age of the world I think it never will, then I should decide according to the particular case, which is beyond all rule, and must be decided on its own merits. I should look to see what theologians could do for me, what the Bishops and clergy around me, what my confessor; what my friends whom I revered; and if, after all, I could not take their view of the matter, then I must rule myself by my own judgment and my own conscience. But all this is hypothetical and unreal." (Cardinal Newman, Difficulties of Anglicans.)

"Taking your letter as a whole and reducing it to commonplace English, you imply that there is conflict between religious loyalty to the Catholic faith and patriotic loyalty to the United States. Everything that has actually happened to me during my long career leads me to know that no such thing as that is true. I have taken an oath of office in this State nineteen times. Each time I swore to defend and maintain the Constitution of the United States. All of this represents a period of public service in elective office almost continuous since 1903. I have never known any conflict between my Official duties and my religious belief. No such conflict could exist. Certainly the people of this state recognize no such conflict. They have testified to my devotion to public duty by electing me to the highest office within their gift four times. You yourself do me the honor, in addressing me, to refer to 'Your fidelity to the morality you have advocated in public and private life and to the religion you have revered; your great record of public trusts successfully and honestly discharged.' During the years I have discharged these trusts I have been a communicant of the Roman Catholic Church. If there were conflict, I, of all men, could not have escaped it, because I have not been a silent man, but a battler for social and political reform. These battles would in their very nature disclose

this conflict if there were any."²

"What is this conflict about which you talk? It may exist in some lands which do not guarantee religious freedom. But in the wildest dreams of your imagination you cannot conjure up a possible conflict between religious principle and political duty in the United States, except on the unthinkable hypothesis that some law were to be passed which violated the common morality of all God-fearing men. And if you can conjure up such a conflict, how would a Protestant resolve it? Obviously by the dictates of his conscience. That is exactly what a Catholic would do. There is no ecclesiastical tribunal which would have the slightest claim upon the obedience of Catholic communicants in the resolution of such a conflict. As Cardinal Gibbons said of the supposition that the Pope were to issue commands in purely civil matters; 'He would be offending not only against civil society, but against God, and violating an authority as truly from God as his own. Any Catholic who clearly recognized this would not be bound to obey the Pope; or rather his conscience would bind him absolutely to disobey, because with Catholics conscience is the supreme law which under no circumstances can we ever lawfully disobey'." (Ibid.)

We have quoted the words of the Son of God; of St. Peter; of a Pope, Leo XIII; of a prominent convert clergyman, Cardinal Newman; of a prominent Catholic layman, former Governor Smith of New York; we could name numerous Catholic men, prominent in political and civil life, who by their actions and life clearly prove that there can be no conflict between loyalty to their religion and to their country. You should never have any difficulty in answering the question, "Can a Catholic be a truly loyal citizen?"

2. Reply of Governor Alfred E. Smith of New York to Mr. Marshall's Questions, Atlantic Monthly, May 1927; courtesy of publishers.

The Church is not and does not wish to be linked to any political party. This teaching was clearly stated by Pope Leo XIII in his Encyclical *Sapientiae Christianae*: "The Church...resolutely refuses, prompted alike by right and duty, to link herself to any mere party, and to subject herself to the fleeting exigencies of politics. On like grounds, the Church, the guardian always of her own right, and most observant of that of others, holds that it is not her province to decide which is the best among many diverse forms of government and the civil institutions of Christian States, and, amidst the various kinds of State rule, she does not disapprove of any, provided the respect due to religion and the observance of good morals be upheld.... There is no doubt but that in the sphere of political ample matter may exist for legitimate difference of opinion, and that, the single reserve being made of the rights of truth and justice, all may strive to bring into actual working the ideas believed likely to be more conducive than others to the general welfare."

If the Church were to meddle in politics, it would be obliged to function as a political party. It would need political leaders and men under them to campaign for election, passage of laws, etc. The leaders in the Church are the clergy. They are unskilled in political science. And, what is more important, these clergymen would be divorced from their principal duty of caring for the spiritual needs of her children and failing in their duty of "preaching the Gospel to every creature." In this country of ours more than 65,000,000 citizens profess no religion. Only some 22,000,000 of 130,000,000 persons in the United States belong to the true Church of Christ. Obviously, there is enough work for the clergy and hierarchy in preaching the word of God and converting souls to keep them busy and out of politics.

While the Church does not want to be linked to any political party, she knows that politics, the

science of government, is a branch of ethics, the science of right and wrong. She knows that the "liberty of those who are in authority does not consist in the power to lay unreasonable and capricious commands upon their subjects, which would equally be criminal and would lead to the ruin of the commonwealth; but the binding force of human laws is in this, that they are to be regarded as applications of the eternal law, and incapable of sanctioning anything which is not contained in the eternal law, as the principle of all law." (Liberties); that "if the laws of the state are manifestly at variance with the Divine Law, if they do injury to the Church or are in conflict with the duties of religion or violate in the person of the Supreme Pontiff the authority of Jesus Christ, then truly it is a duty to resist, and crime to obey." (*Sapientiae Christianae*.)

Perhaps, there is no better way to close this discussion of the Church and the Nation than to use the words of St. Augustine who, fifteen hundred years ago, wrote: "Let those who say that the doctrine of Christ is adverse to the State....let them show us any army of soldiers....such governors of provinces, such husbands and wives, such parents and children, such masters and servants, such kings, such judges, as the Christian teaching would have them to be; and then let them have the face, if they can, to call this teaching injurious to the State."

Caesarism

Caesarism is the name given to that doctrine which proclaims the subordination of the Church to the Nation. It is named after the Caesars of pagan Rome who arrogated to themselves supreme power in all matters of religion as well as in political affairs. Today it might be called Hitlerism or Stalinism.

Any civil power which applies to itself the doctrine of Caesarism is an unjust power because it usurps a power which belongs by right to some one else; it is an injurious power, because it deprives

its citizens of many immense and inestimable blessings; it is a foolish power, because, in diminishing religious authority, it weakens its own authority.

Pope Pius IX, in the Syllabus, condemned the following proposition: "The Church is not a true, perfect, and entirely independent society. She does not possess proper and constant rights conferred on her by her divine Founder; but it belongs to the civil power to define the rights of the Church and the limits within which they may be exercised."

Sources of the Church's Teaching

All of the Church's teachings are contained in Holy Scripture and Tradition. Holy Scripture is the word of God written under the inspiration of the Holy Spirit. Tradition is equally the word of God, not written in the Bible, but transmitted in unbroken succession from the Apostles to us.

Holy Scripture, is, as we know, divided into two parts: the Old Testament and the New Testament. We have shown that it contains many books all of which possess the highest possible rank as trustworthy historical sources. It was as historical documents that we used them to show that a Man, Jesus Christ, is the Son of God, and that He founded a Church to which He granted the prerogative of infallibility. We have also shown that the Church He founded exists today and is the Roman Catholic Church. This Church teaches that the Bible is the "inspired" word of God. What is meant by the "inspiration" of the Bible? First let us say what it is not.

Some think, among them certain Rationalists, that Biblical inspiration is a sort of strong emotion, a kind of fervid imagination and poetic enthusiasm possessed by the Biblical writers. It is nothing of the kind. These feelings are purely natural and are possessed by many men of genius. Biblical inspiration is a supernatural inspiration; it is not a natural inspiration, something common to literary and scientific men of great ability.

Others think, as do the followers of Luther, that Biblical inspiration and Divine Revelation are one and the same thing. They are not. Everything in the Bible is inspired; but everything in the Bible is not supernaturally revealed. For example, the historical books scarcely contain any revelations. They are made up of facts naturally observed or of truths that can be known by reason alone. The second book of Maccabees is only a summary of five books written by an ordinary historian named Jason.

Still others confuse Biblical inspiration with Biblical inerrancy. Biblical inspiration makes God the author. The Bible is not subject to error because God is its author. But, because it is without error, it does not follow that God is its author. Thus, for example, the *ex cathedra* decisions of the Pope are free from error, but the Church has never claimed that they are inspired. A book can be true and still not have God for its author.

Some people are of the opinion that Biblical inspiration means divine approbation of the Bible after it had been written. The Book has been written and no approval, divine or otherwise, can change the author of the Book. If it has been written by a man it is too late for God to become its author. Biblical inspiration means that God is the author of the Scriptures and no one else.

What does the Church mean by the "inspiration" of the Bible?" Pope Leo XIII, in the Encyclical *Providentissimus Deus*, says of the sacred writers that the Holy Spirit "by supernatural power, so moved and impelled them to write, so assisted them while writing, that first they rightly conceived in their minds, then willed to write faithfully, and finally expressed fittingly with infallible truth all those things, and only those things, which He Himself wished; otherwise it could not be said that He was the author of all sacred Scripture."

From this classical passage it is clear that the human sacred writers are not the principal

authors of the books they wrote, but only the instruments with which and by which and through which the Bible was written by God. God is the author of the Bible as truly, as Pope Leo XIII is the author of the Encyclical quoted above; as truly as Shakespeare wrote Macbeth. God wrote, so to say, with Moses, David, Matthew, John and Paul much as Pope Leo XIII did with a pen and Raphael painted with a brush. That is why the Bible is the work of God and of man. God is the author; man is the instrument.

While God used men as instruments in writing the Bible we must not think of these men as mere automats. They were men possessed of all their faculties; living men; intelligent men; men with free will. God did not use man-machines but man-men. The sacred writers were God's instruments because their intellects, their wills, their memories and imaginations, without ceasing to act naturally, and to act willingly, were perfectly docile and perfectly plastic in the hands of the Almighty. Through their intellects, in virtue of their own spontaneous activity, they conceived, and conceived rightly, those ideas that God wished them to conceive, and in the way in which He wished the ideas to be conceived. Through their wills, in virtue of their freedom, they wished to write faithfully what their intellects had thus conceived.

Biblical inspiration, therefore, is a supernatural influence exercised by God on the sacred writer, by which his intellect is enlightened, his will is moved, and every other faculty which comes into play is assisted to write all those things, and only those things, which God wished to be written for the benefit of His Church.

"How do we know that the Bible is the inspired word of God?" The answer, the best answer that can be given and, for a Catholic, the most convincing and the most satisfactory answer is: "We know that the Bible was written by God because the Roman Catholic Church has infallibly taught us that

it is so. Human knowledge, even the best, can fail and be deceived; human veracity, even the most honest and unimpeachable, can also fail and deceive. The only thing in this world that never fails, that never deceives or is deceived, is the infallibility of our Church, because it is protected by God Himself."

"If any one receive not as holy and canonical all the books of the Holy Scripture, together with all their parts, as they have been enumerated by the Council of Trent, and deny that they are divinely inspired let him be anathema." (Vatican Council)

When the Church declared anathema against those who deny that the Holy Scripture was divinely inspired, she did not thereby make the Bible the inspired word of God. It was that already. All she did was to declare an actuality. The Sacred Scripture, Old Testament and New Testament, was the word of God before the Council of Trent made it an article of faith. The Church, the ever faithful Pastor, in order to prevent her children from falling into error when Luther and his followers were preaching private interpretation of the Scripture and choosing from it what pleased them, simply told them, in virtue of her infallible knowledge, which books were divinely inspired. No man, no matter how wise he may be, could, on his own authority, pick out with infallibility and certainty the Books of which God was the author. Until the Council of Trent, certain books were placed in the back of the regular Bible because the theologians of the Church were not certain whether or not they were divinely inspired. Even such great men as St. Jerome and St. Thomas Aquinas refused to decide. The Church, because she is infallible, has settled the question forever. Protestants and Catholics alike know that the Bible is the word of God only because the Catholic Church infallibly teaches it is so.

Before closing this study of the Bible one rather common error, even amongst Catholics, must be

exposed and expelled. Many of them seem to think that the Bible is not subject to error in matters of faith and morals but may be in error on scientific questions. It is evident from the Bible itself that it is not a scientific book; that it makes no attempt to teach science; that its language is not scientific but suited to the understanding of those for whom it was written, the common people. Nevertheless, it has God for its author and it cannot, therefore, contain any error since God is truth itself, who knows all things and who can neither deceive nor be deceived. I do not intend to go through the Bible picking out apparent contradictions between science and the Bible and then showing that no contradiction exists. I shall remain contented to quote from Pope Leo XIII's Encyclical on the Study of Holy Scripture the following passage which should answer every question which may arise; "It may indeed happen that some things have been put down incorrectly by scribes when copying the manuscripts; a supposition to be carefully weighed and not readily admitted, except in regard of places where it has been properly proved.... For all the books, and the whole of them, which the Church receives as sacred and canonical, with all their parts, have been written under the dictation of the Holy Ghost; and so far is it from being possible that any error should underlie the divine inspiration, that such inspiration of itself not only excludes all error, but excludes and rejects it as necessarily as it is of necessity that God, the supreme truth be the author of absolutely no error.... Wherefore, it is of no great consequence that the Holy Ghost took men for his instruments in writing; as though anything false could slip out, not indeed from the principal author but from the inspired writers. For by His supernatural power He so excited and moved them to write, He so assisted them whilst they were writing, as to make them rightly conceive in their mind, and wish to write faithfully, and express fitly with

infallible truth all those things and only those things which He Himself should command; otherwise He would not Himself be the author of the whole of Sacred Scripture. This the Holy Fathers always regarded as an established principle."

Besides Holy Scripture, the other principal source of the Church's teachings is Tradition. Earlier in this text we clearly indicated the insufficiency of the Bible as the only source of revealed truth. Now, in addition to reason, we have the infallible authority of the Church of Christ that "Divine Revelation, according to the faith of the universal Church, declared by the holy council of Trent, is contained in the Sacred Books and in unwritten tradition." (Vatican Council, Dei Filius, Chap. 11)

The following are some of the truths handed down to us by Tradition and which are not mentioned in Holy Scripture: The inspiration of the Books of the Old and New Testaments, the determination of the precise number of the sacraments, the baptism of infants, the validity of baptism administered by heretics, the substitution of Sunday for the Sabbath, the Assumption of the Most Blessed Virgin.

The teachings of Tradition are contained in the writings of the Fathers and doctors of the Church; in the decrees of the Councils; in the acts of the Holy See; in the liturgical books of the Church and in her works of Christian art.

Fathers of the Church

The Fathers of the Church are those ecclesiastical writers in the early days of the Church who, on account of their learning and holiness of life, have been recognized as such by the Church. Four conditions must be fulfilled before an ecclesiastical writer is listed amongst the Fathers of the Church: (1) he must have lived when the Church was in her youth; (2) he must have led a saintly life; (3) his writings must not only be free from

error, but must excel in the explanation and defense of the Church; (4) his writings must bear the seal of the Church's approval.

Patrologists are not in agreement concerning the first condition, the antiquity of the writer. Some of them close the list of the Fathers with the fourth century, others with the sixth and still others with the fourteenth. The most common opinion is that St. Isidore of Seville (d.636) is the last of the Fathers of the West and St. John Damascene (d.754), the last of the East. However, some call St. Bernard (d.1153), the last of the Fathers of the Church. Obviously, there is no definite list of all the Fathers of the Church. However, the following are the principal ones divided according to language into Greek and Latin: St. Athanasius, patriarch of Alexandria (296-373); St. Basil, archbishop of Caesarea (329-378); St. Gregory, bishop of Nazianzen (329-389); and St. John Chrysostom, archbishop of Constantinople (346-407) are the principal Greek Fathers; the Latin Fathers are St. Ambrose, archbishop of Milan (340-397); St. Jerome, priest (346-420); St. Augustine, Bishop of Hippo (358-430) and St. Gregory the Great, Pope (543-604).

The second condition is holiness. This is absolutely required in a Father of the Church. The Church expects those who represent her to practice what they preach. They must, by their example, as well as by their writings, aid in the spiritual life of the Church. Because their lives did not measure up to the high standard required by the Church many early ecclesiastical writers are not numbered among the Fathers even though their doctrine is sound. Such writers are Clement of Alexandria, Origen, Tertullian, Eusebius, Cassian and others. They are simply known as ancient ecclesiastical writers.

The other two conditions need no explanation.

Authority of the Fathers of the Church

By authority we mean the power and the right to command intellectual assent. It is a moral power

which the author exerts on one's judgment obliging one to accept as true the statements he makes. In matters of natural science, the authority of the Fathers, singly or collectively, is only as great as the reasons they give. In matters appertaining to faith or morals, the testimony of only one or two Fathers does not produce certainty but only probability. But when all the Fathers agree in matters of faith or morals their testimony begets complete moral certainty. They are not, of course, infallible in virtue of any special gift. Still, the Church teaches that "he who departs from the unanimous consent of the Fathers, departs from the Church."

Doctors of the Church

Doctors of the Church are those ecclesiastical writers who, because of their learning and holiness, have been given this title by the Church. Hence, three conditions are necessary to be a Doctor of the Church. They are: (1) eminent ecclesiastical learning; (2) a high degree of sanctity; (3) express approbation of the Church.

The condition of antiquity is not necessary as the Church can and has at all periods distinguished with this title men eminent for their piety and orthodox learning. Some of the Doctors of the Church are also Fathers of the Church as are those we mentioned above. Others are St. Hilary (300-368) who opposed Arianism; St. Cyril (376-444) who opposed Nestorius; St. Anselm (1033-1109), who defended the Church against the State; St. Bernard (1090-1153); St. Bonaventure (1221-1274); St. Thomas Aquinas (1225-1272); St. Robert Bellarmine (1542-1591) who defined the relations between Church and State. There are twenty-eight Doctors of the Church.

The writings of an individual Doctor need not be entirely free from error. This does not mean that the Church approves the errors contained in their writings. It does mean that, aside from these

errors which are clearly indicated, the Doctors of the Church clearly and learnedly defended the Church from her enemies and truly expounded her teachings on at least one point of great importance. Any errors they made were made in good faith. They were always submissive to the will of the Church in all matters of faith and morals. The testimony of the Doctors of the Church has the authority which the Church grants them. Individually, they have not the same weight as the Fathers of the Church.

Councils of the Church

Another source of the teachings of the Church is the Councils she has held over the centuries, particularly the General Councils. A council is an assembly of bishops convened for the purpose of treating of matters pertaining to religion. They have the right to assembly in council, a natural right belonging to all men as social beings.

There are two kinds of councils: the General or Oecumenical, Council, which represents the universal Church; and the Particular Council which represents one or more provinces. A General Council is one in which the Pope and the bishops assemble, either personally or through their representatives, to deliberate and pronounce on doctrine or discipline. Five principal conditions must be fulfilled in order that a council be General: (1) the council should be convoked by the Pope or, at least, with his consent; (2) all the bishops who exercise jurisdiction should be called to the council, for they all have equal right to judge of matters of faith. However, it is not necessary that all the bishops, or even a majority of them, be present at the council. Confirmation of the decisions of the council by the Pope is sufficient to make it a General Council; (3) the Pope should preside over the council either in person or through his delegates; (4) the most entire liberty should prevail in the discussions of the council; (5) the decisions of the council must

be confirmed by the Pope. We proved in the preceding chapter that the Bishops are infallible only when they are in agreement with the Pope. A general council has no greater authority than the Pope alone.

Although the Pope alone is infallible when he speaks *ex cathedra* on matters of faith and morals, and, consequently, General Councils are not absolutely necessary, yet they are very useful. By means of a General Council the doctrines of the Church are proclaimed more solemnly; the faithful know better and more quickly that the doctrine defined is that of the whole Church and that the Pope is aided by a great number of gifted intellectual and saintly men.

Thus far in the history of the Church, if we exclude the Council of Jerusalem, nineteen General, or Oecumenical, Councils have been held.

(1) The Council of Nicea (325). It condemned the heresy of Arius, who denied the divinity of the Son of God.

(2) The Council of Constantinople (381).

This council condemned the heresy of Macedonius, who denied the divinity of the Holy Spirit, and that of Manes, who professed dualism.

(3) The Council of Ephesus (431). This council condemned the heresy of Nestorius, who denied the unity of person in Christ and the divine maternity; and the heresy of Pelagius, who denied the necessity of grace.

(4) The Council of Chalcedon (451). It condemned the heresy of Eutyches, who denied duality of nature in Christ.

(5) The Second Council of Constantinople (553). This council again condemned the heresy of Nestorius which appeared under a different name.

(6) The Third Council of Constantinople (680). It condemned the heresy of the Monothelites.

(7) The Second Council of Nicea (787). It condemned the heresy of the Iconoclasts or image-breakers.

(8) The Fourth Council of Constantinople (869-870). This council condemned and deposed Photius, the author of the Greek schism.

(9) The Council of Lateran (1123). This council ratified the Concordat of Worms which had just put an end to the trouble of investitures.

(10) The Second Council of Lateran (1139). It condemned the errors of Peter of Bruys and Arnol of Brescia on baptism and the Eucharist.

(11) The Third Council of Lateran (1179) regulated the election of Popes.

(12) The Fourth Council of Lateran (1215) condemned the heresies of the Waldenses and Albigenses, and declared annual confession and Easter Communion obligatory on every Christian.

(13) The Council of Lyons (1245) excommunicated the Emperor Frederic II.

(14) The Second Council of Lyons (1274) At this council the Greeks acknowledged the procession of the Holy Ghost from the Father and the Son, and the Primacy of the Bishop of Rome.

(15) The Council of Vienna (1311-1312) abolished the order of Templars.

(16) The Council of Florence (1439-1442) in which the Greek Church was reunited to the Roman Church.

(17) The Last Council of Lateran (1512) which convened to re-establish discipline in the Church.

(18) The Council of Trent (1545-1563). This council condemned the heresies of Luther, Zwinglius and Calvin.

(19) The Vatican council (1869-) which proclaimed the infallibility of the Pope.

A particular council is one in which the bishops of a nation or a province assemble to deliberate and pronounce judgment on doctrine or discipline. A provincial council is not infallible unless it is expressly confirmed by the Sovereign Pontiff. Such confirmation would make its decisions binding on all the faithful of the Church. The

council of Milevis (416) which condemned the errors of Pelagianism on grace was approved by Pope Innocent I and the second council of Orange (529) which condemned the errors of the Semi-Pelagians and received the approval of Pope Boniface II, are two examples of particular councils whose teachings are ranked among the dogmas of faith.

Expressions of the Church's Doctrines

The principal doctrines of the Church are summarized in her creeds. A creed is a summary of the more important articles of faith and is used by Christians when they make profession of their faith. Three creeds are at present used by the Catholic Church in her liturgy: the Apostles' Creed, the Nicene Creed, and the Athanasian Creed.

The Apostles' Creed

According to well-authenticated tradition, the Apostles' Creed, as we know it, has been used by the Church as the most common expression of her beliefs from the days of the Apostles even to our own times. The story sometimes told that each Apostle contributed one article of the twelve in the Creed, St. Peter the first one and St. Matthias the last, is without any foundation in fact. It first made its appearance after the time of St. Augustine. The exact date is unknown. However, one must not confuse this legend with the constant tradition of the Church that the Apostles' Creed actually owes its origin to the Apostles.

The Apostles' Creed was not put in writing until many years after the persecutions of the early Church ceased. It was guarded as an important secret and was taught by ear to catechumens a week or two before their baptism with the warning: "In no wise are you to write down the words of the Symbol (Creed) in order to commit them to memory. You are to learn them by ear; and even after you have learned them, you are not to write them, but to

retain them in your memory and rehearse them." (St. Augustine) The reason for such secrecy is obvious. The Church had to protect herself from her enemies and be able to distinguish friend from foe. Being able to recite the Creed was the "Watchword." Another reason which appealed to the Christians then was that their faith was a precious possession, a pearl of great price, something to be highly prized and cherished. Consequently, they applied to the Creed the words of Scripture: "Do not give to dogs what is holy, neither throw your pearls before swine or they will trample them under their feet and turn and rend you." (Matt. vii, 6).

As in the ancient Church so today every Christian should memorize and recite the Apostles' Creed: "I believe in God the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, died, and was buried; He descended into hell, the third day He arose from the dead; He ascended into heaven, and sitteth at the right-hand of God, the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen."

The Nicene Creed

The Nicene Creed was composed at the Council held at Nice, in 325, against Arius and his followers, who attacked the divinity of Our Lord Jesus Christ. The first general Council of Constantinople, in 381, added to this Creed an explanation of the divinity of the Holy Ghost, "Who proceedeth from the Father and the Son," a truth which the heresiarch Macedonius denied. This Creed is recited or sung at Mass on all Sundays and on certain feasts throughout the year immediately after the Gospel.

"I believe in one God the Father Almighty, Maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages. God of God, Light of Light, true God of true God; begotten not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, and became incarnate by the Holy Ghost of the Virgin Mary, and was made man. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day, he rose again according to the scriptures. And ascended into heaven, sitteth at the right-hand of the Father. And he is to come again with glory to judge both the living and the dead; of whose kingdom there shall be no end.

"And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who, together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen."

The Athanasian Creed

The Athanasian Creed is a short, clear exposition of the doctrine of the Church on the Trinity and the Incarnation. It gives a passing reference to several other dogmas. It also states with great clarity the doctrine that outside the Catholic faith there is no salvation. This Creed was not written by St. Athanasius, as the name seems to imply. However, it was composed from the writings of St. Athanasius. The authorship of the creed is unimportant. The fact that it is approved by the Church as expressing her mind on the fundamental truths with which it deals is all we need to know.

"Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith.

Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlasting! And the Catholic Faith is this, that we worship one God in Trinity and Trinity in Unity. Neither confounding the Persons, nor dividing the substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son and of the Holy Ghost is all one, the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father is Uncreated, the Son is Uncreated, and the Holy Ghost is Uncreated. The Father is Incomprehensible, the Son Incomprehensible and the Holy Ghost Incomprehensible. The Father is Eternal, the Son Eternal, and the Holy Ghost Eternal. And yet they are not three Eternals, but One Eternal. As also there are not Three Uncreated, not Three Incomprehensibles, but One Uncreated, and One Incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet they are not three Almighty, but One Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not Three Gods, but One God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet there are not three Lords, but One Lord. For, like as we are compelled by the Christian verity to acknowledge each Person by Himself to be God and Lord, so we are forbidden by the Catholic Religion to say, there be three Gods or three Lords. The Father is made of none, neither created, nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father and the Son: neither made, nor created, nor begotten, but proceeding. So there is One Father, not Three Fathers. One Son, not Three Sons; One Holy Ghost, not Three Holy Ghosts. And in this Trinity none is afore or after another, None is greater or less than another, but the whole Three Persons are Co-eternal, together, and Co-equal. So that in all things, as is

foresaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped. He therefore that will be saved, must think thus of the Trinity.

"Furthermore, it is necessary to everlasting Salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man. God, of the substance of the Father, begotten before the worlds; and Man, of the substance of His mother, born into the world. Perfect God and Perfect Man, subsisting of a reasonable Soul and human Flesh. Equal to the Father as touching His Godhead, and inferior to the Father as touching His Manhood. Who, although he be God and Man, yet He is not two, but One Christ. One not by conversion of the Godhead into Flesh, but by the taking of the Manhood unto God. One altogether, not by confusion of substance, but by Unity of Person. For as the reasonable soul and flesh is one Man, so God and Man is one Christ. Who suffered for our salvation, descended into Hell, rose again the third day from the dead. He ascended into Heaven, He sitteth on the right-hand of God the Father Almighty from whence He will come to judge the living and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire. This is the Catholic Faith, which except a man believe faithfully and firmly he cannot be saved."

This Creed is recited at the Office of Prime on Sunday.

CONCLUSION

In the Introduction we stressed that the course of study which you are now finishing was not intended to rationalize your faith. Faith is a divine gift, a supernatural virtue. Our Faith is our most precious possession, the pearl of great price--a pearl we must cherish and preserve with all our hearts and souls. We proved that, while faith is above reason, it is not contrary to it; that one performs a most reasonable act when he accepts gracefully and thankfully all the truths revealed to him by God on the authority of God Himself. We have attempted and, I hope, succeeded in showing that our faith, as taught and defended by the Catholic Church, is a most reasonable faith. We have attempted to raise your knowledge of your religion to a level proportionate to your scientific knowledge of economics, engineering, chemistry, physics, mathematics, literature and biology. We have attempted to make a man of you in religious matters. We have put away the reasons which appeal to children but which are "insufficient when doubt arise to defeat the assaults of temptation and to tranquilize the intellect" and replaced or improved them so that your knowledge of your religion is firmly grounded in a true knowledge of the truths of your faith and strengthened with a firm resolution to preserve those truths, no matter what the cost may be.

We have shown that man, a creature composed of body and soul, possessing intelligence and free will, and a spiritual and immortal soul, was created by God whose existence can be proved by reason alone. We have shown that we should adore God, thank Him, beg His graces and ask His pardon for having failed to keep His laws--that religion is something to be practiced every day. We have proved that God has

made a Revelation to men of many divine truths, some of which they could have found out for themselves using their own natural powers, and others which so far surpass their understanding that they are totally unable to comprehend them completely. We have shown that God, in His infinite mercy and goodness sent His only Son, our Lord and Saviour Jesus Christ, on earth for our salvation. We have shown that the Son of God founded a Church to facilitate the salvation of all men, which Church is perpetual and infallible, and which guarantees, absolutely, eternal salvation to all men who believe what she teaches and practices what she commands. That Church is, as we have shown, the Roman Catholic Church having, as its visible head, the Bishop of Rome, the successor of St. Peter and the Vicar of Christ. Thus, we have answered the question: "Why should I be a Catholic?"

The Catholic Church, since it is indefectible, teaches and preserves unchanged all that she received from her divine Founder. Her creed contains no error, no contradictions, no defect, no flaw of any kind. The mysteries of Christianity are so closely fitted together that a denial of only one of these truths entails a logical denial of all the others.

"Each of the mysteries implies all the others, and all are, so to say, concentrated in one. Thus the mystery of the Incarnation presents to us the Word of God, the eternal Son of God, the Wisdom of the Father, the Second Person of the Blessed Trinity, Who was made man in the womb of the Immaculate Virgin to restore mankind to the original justice whence it had fallen by the sin of our first parent. This mystery, therefore, supposes the mystery of the Holy Trinity, the mystery of original sin, and the mystery of the Immaculate Conception.

On the mystery of the Incarnation rest also the mystery of the Redemption wrought for us on the Cross; the mystery of the regeneration of the world by grace, of which Christ, as the God made man, is the exemplar, and, as Redeemer, is the source; the

mystery of the Church, which is His mystical Body, the extension of His Incarnation, His Kingdom; which He vivifies by His sacraments, governs interiorly by His Holy Spirit, and exteriorly by the visible spiritual heads that He has established. The Incarnation is also the mystery on which are based the mystery of the life to come, the judgment, the resurrection of the body, and life everlasting, which are explained by the supreme authority and the glorification of the Incarnate God." (Dogma, pp. 550-551)

The Christian religion in it's entirety is a structure of marvelous beauty. "Thy testimonies are wonderful; therefore, my soul hath sought them." (Ps. cxviii, 129)

"Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life:
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and have your part
In Freedom's crowning hour,
That ye may tell your sons who see the light
High in the heavens--their heritage to take--
'I saw the powers of darkness take their flight;
I saw the morning break.'"

Sir Owen Seaman (1861-1936)

APPENDIX

The Life of Christ

| | Matthew | Mark | Luke | John |
|--|---------|---------|---------|---------|
| <u>I. Birth and Childhood of Christ</u> | | | | |
| 1. Vision of Zachary | | | 1,5-25 | |
| 2. Annunciation | | | 1,26-38 | |
| 3. Incarnation | | | | 1,1-18 |
| 4. Visitation | | | 1,39-56 | |
| Magnificat | | | 1,46-55 | |
| 5. Birth of John the Baptist | | | 1,57-80 | |
| Benedictus | | | 1,67-80 | |
| 6. Marriage of Joseph and Mary | 1,18-25 | | | |
| 7. Genealogy of Christ | 1,1-17 | | 3,23-38 | |
| 8. Birth of Christ | | | 2,1-20 | |
| 9. Circumcision and Presentation | | | 2,21-40 | |
| 10. Nunc dimittis | | | 2,29-32 | |
| 10. Adoration of Magi | 2,1-12 | | | |
| 11. Flight into Egypt | | | | |
| Massacre of Innocents | 2,13-18 | | | |
| 12. Return from Egypt | 2,19-23 | | | |
| 13. Jesus Amid doctors | | | 2,40-52 | |
| <u>I. Preparation for Our Lord's Public Life</u> | | | | |
| 14. John's first testimony of Christ | 3,1-10 | 1,1-6 | 3,1-14 | |
| 15. Baptism of Jesus | 3,11-17 | 1,7-11 | 3,15-23 | |
| 16. Temptation of Jesus | 4,1-11 | 1,12-13 | 4,1-13 | |
| 17. John's second testimony of Christ | | | | 1,19-28 |
| 18. John's third testimony of Christ | | | | 1,29-34 |

| | Matthew | Mark | Luke | John |
|--|---------|---------|---------|---------|
| 19. Christ's first disciples | | | | 1,35-51 |
| 20. Return to Galilee and marriage at Cana | | | | 2,1-11 |
| III. <u>First Year of Public Life</u> | | | | |
| 21. Jesus in Judea; Money-changers | | | | 2,12-25 |
| 22. Meeting with Nicodemus | | | | 3,1-21 |
| 23. Further testimony of John | | | | 3,22-36 |
| 24. Return to Galilee; Samaritan woman Jacob's well | | | | 4,1-42 |
| 25. Heals officer's son at Cana | | | | 4,43-54 |
| IV. <u>Second Year of Public Life</u> | | | | |
| 26. Jesus at Capernaum; Calling of Peter, Andrew, James and John | 4,13-22 | 1,16-22 | | |
| 27. Healing of demoniac | | 1,21-28 | 4,31-37 | |
| 28. Cure of Peter's mother-in-law, others | 8,14-17 | 1,29-34 | 4,38-44 | |
| 29. Jesus in Galilee | | | 4,16-30 | |
| 30. First miraculous draught of fishes | | | 5,1-11 | |
| 31. Healing of leper | 8,1-4 | 1,40-45 | 5,12-16 | |
| 32. Healing of paralytic | 9,1-8 | 2,1-12 | 5,17-26 | |
| 33. Call of Matthew, Fasting | 9,9-17 | 2,13-22 | 5,27-39 | |
| 34. Disciples pluck corn on Sabbath | 12,1-8 | 2,23-28 | 6,1-5 | |
| 35. Cure at pool of Bethesda | | | | 5,1-16 |
| 36. Jesus proclaims His divinity before Jews | | | | |
| (a) Nature and prerogatives of Son of God | | | | 5,16-30 |

| | Matthew | Mark | Luke | John |
|--|----------|---------|---------|---------|
| (b) Jesus recalls testimony of Himself: John, miracles, Father, Scriptures | | | | 5,31-39 |
| (c) Rebukes Jews for unbelief | | | | 5,40-47 |
| 37. Man with withered hand; other miracles | 12,9-21 | 3,1-12 | 6,6-11 | |
| 38. Choosing of the twelve apostles | 10,1-4 | 3,13-19 | 6,12-16 | |
| 39. Sermon on the Mount | | | | |
| (a) Introduction | 4,23-2 | | 6,20 | |
| (b) Beatitudes | 5,3-12 | | 6,20-26 | |
| (c) Disciples, salt of earth, light of world | 5,13-16 | | | |
| (d) Law of charity and mercy | 5,17-48 | | 6,27-36 | |
| (e) Good works | 6,1-11 | | | |
| (f) Detachment from earthly goods | 6,19-34 | | | |
| (g) Rash judgment | 7,1-6 | | 6,37-42 | |
| (h) Exhortation to prayer | 7,7-12 | | | |
| (i) Various admonitions | 7,13-23 | | 6,43-46 | |
| (j) Conclusion | 7,24-1 | | 6,47-49 | |
| 40. Healing of Centurion's servant | 8,5-13 | | 7,1-10 | |
| 41. Raising of Widow's son | | | 7,11-17 | |
| 42. John's embassy to Christ | 11,2-10 | | 7,18-35 | |
| 43. Simon the Pharisee; Mary Magdalen | | | 7,36-50 | |
| 44. Second journey from Galilee | | | 8,1-3 | |
| 45. Charge of diabolism | 12,22-45 | 3,20-30 | | |
| 46. True family of Jesus | 12,46-50 | 3,31-35 | 8,19-21 | |
| 47. Parables of the kingdom of God | | | | |
| (a) The sower | 13,1-30 | 4,1-25 | 8,4-18 | |
| (b) The mustard seed | 13,31-32 | 4,31 | 8,18-20 | |

| | Matthew | Mark | Luke | John |
|--|----------|---------|---------|---------|
| (c) The leaven | 13,33 | | | |
| (d) The hidden treasure | 13,44 | | | |
| (e) The Pearl | 13,45-46 | | | |
| (f) Good and bad fish | 13,47-50 | | | |
| 48. Jesus stills the tempest | 8,23-27 | 4,35-40 | 8,22-29 | |
| 49. The Gerasene demoniac | 8,28-34 | 5,1-20 | 8,26-39 | |
| 50. Raising of the daughter of Jairus | 9,18-26 | 5,21-43 | 8,40-56 | |
| 51. Healing of two blind men and a dumb demoniac | 9,27-34 | | | |
| 52. Jesus rejected in Nazareth | 13,53-58 | 6,1-6 | | |
| 53. Mission of the twelve | 9,35-38 | 6,7-13 | 9,1-6 | |
| 54. Death of John the Baptist and Herod's fear of Christ | 14,1-12 | 6,14-29 | 9,7-9 | |
| 55. First multiplica- tion of loaves | 14,13-21 | 6,30-44 | 9,10-17 | 6,1-13 |
| 56. Jesus walks on waves | 14,22-33 | 6,45-52 | | 6,14-21 |
| 57. Our Lord's Eucharis- tic discourse | | | | 6,25-72 |
| (a) Introduction | | | | 6,25-27 |
| (b) Jesus promises bread of God | | | | 6,28-34 |
| (c) Jesus in the Bread of Life | | | | 6,35-41 |
| (d) Jesus rebukes the un- belief of Jewish rulers | | | | 6,42-50 |
| (e) Jesus explicitly teaches the doctrine of Eucharist | | | | 6,51-60 |
| (f) Effects of discourse on disciples and Apostles | | | | 6,61-72 |

| | Matthew | Mark | Luke | John |
|--|----------|---------|---------|---------|
| V. <u>Third Year of Our Lord's Public Life</u> | | | | |
| 58. Jesus rebukes the Pharisees | 15,1-20 | 7,1-23 | | |
| 59. Healing of the Canaanite woman | 15,21-28 | 7,24-30 | | |
| 60. Healing the deaf and dumb man | 15,29-31 | 7,31-37 | | |
| 61. Second multiplication of loaves | 15,32-39 | 8,1-10 | | |
| 62. Pharisees seek a sign | 16,1-12 | 8,11-21 | | |
| 63. Peter's confession | 16,13-19 | 8,27-29 | 9,18-20 | |
| 64. First prediction of the Passion | 16,20-28 | 8,30-39 | 9,21-27 | |
| 65. Transfiguration | 17,1-13 | 9,1-12 | 9,28-36 | |
| 66. Healing the epileptic youth | 17,14-20 | 9,13-28 | 9,37-44 | |
| 67. Jesus foretells His death and resurrection | 17,21-22 | 9,29-31 | 9,44-45 | |
| 68. Christ pays the tribute | 17,23-26 | | | |
| 69. Discourses | | | | |
| (a) Rivalry among Apostles; true greatness | 18,1-5 | 9,32-40 | 9,46-50 | |
| (b) Scandals | 18,6-9 | 9,41-49 | | |
| (c) Value of a soul | 18,10-14 | | | |
| (d) Forgiveness | 18,15-35 | | | |
| 70. Jesus at the Feast of Tabernacles | | | | 7,1-10 |
| 71. Attempt to apprehend Jesus | | | | 7,32-53 |
| 72. The adulteress | | | | 8,1-11 |
| 73. Jesus justifies His doctrine | | | | 8,12-59 |
| 74. Jesus gives sight to the man born blind | | | | 9,1-41 |
| 75. Parables of the Mercy of God | | | | |
| (a) Good Shepherd | | | | 10,1-21 |

| | Matthew | Mark | Luke | John |
|--|----------|------|----------|---------|
| (b) Lost sheep | | | 15,1-7 | |
| (c) Lost coin | | | 15,8-10 | |
| (d) Prodigal son | | | 15,11-32 | |
| 76. Feast of Dedication | | | | 10,22- |
| 77. Attempt to stone Jesus; retires beyond Jordan | | | | 10,31-1 |
| 78. Final departure from Galilee | 19,1-2 | | 9,51 | |
| 79. Jesus is rejected in Samaria | | | 9,52-56 | |
| 80. Conditions of Dis- cipleship | | | 9,57-62 | |
| 81. Mission of the seven- ty-two disciples | | | 10,1-24 | |
| 82. The moral parables | | | | |
| (a) Good Samaritan | | | 10,25-37 | |
| (b) Inflexible servant | 17,23-35 | | | |
| (c) Unjust steward | | | 16,1-13 | |
| (d) Rich man and Lazarus | | | 16,19-31 | |
| (e) Laborers in vineyard | 20,1-16 | | | |
| (f) Wise and foolish vir- gins | 25,1-13 | | | |
| (g) Talents | 25,14-30 | | | |
| (h) Unprofitable servant | | | 17,7-10 | |
| (i) Publican and Pharisee | | | 18,9-14 | |
| 83. Jesus visits Martha and Mary | | | 10,38-42 | |
| 84. Jesus teaches how to pray | | | 11,1-13 | |
| 85. Jesus casts out dumb devil and refutes Pharisees | | | 11,14-28 | |
| 86. Jesus rebukes those who ask for a sign | | | 11,29-36 | |
| 87. Jesus accepts invi- tation of Pharisees; denounces them and lawyers | | | 11,37-54 | |

| | Matthew | Mark | Luke | John |
|--|----------|----------|----------|----------|
| 88. Leaven of Pharisees Jesus warns disciples of persecutions | | | 12,1-12 | |
| 89. The rich fool | | | 12,13-21 | |
| 90. Exhortation on confidence in God | | | 12,22-34 | |
| 91. Watchfulness | | | 12,35-48 | |
| 92. Persecution for Christ's sake | | | 12,49-59 | |
| 93. Three exhortations to penance | | | 13,1-9 | |
| 94. Cure of infirm woman on Sabbath | | | 13,10-17 | |
| 95. Attaining the kingdom of heaven | | | 13,22-30 | |
| 96. Herod's message; Jesus weeps over Jerusalem | | | 13,31-35 | |
| 97. Cure of the dropsical man | | | 14,1-6 | |
| 98. Lesson on humility and charity | | | 14,7-14 | |
| 99. Marriage feast | | | 14,15-24 | |
| 100. Self-denial | | | 14,25-35 | |
| 101. Four sayings of Christ's: scandal, forgiveness, faith, humility | | | 17,1-10 | |
| 102. Ten lepers cleansed | | | 17,11-19 | |
| 103. Coming of the kingdom of God | | | 17,20-37 | |
| 104. Unjust judge | | | 18,1-8 | |
| 105. Precepts concerning divorce | 19,3-12 | 10,2-12 | | |
| 106. Jesus blesses the children | 19,13-15 | 10,13-16 | 18,15-17 | |
| 107. Rich young man; dangers of wealth | 19,16-30 | 10,17-31 | 18,18-30 | |
| 108. Raising of Lazarus | | | | 11,1-46 |
| 109. Sanedrin determines to kill Jesus | | | | 11,47-56 |

| | Matthew | Mark | Luke | John |
|---|----------|----------|----------|----------|
| 110. Ambition of James and John | 20,20-28 | 10,35-45 | | |
| 111. Healing of blind man of Jericho | 20,29-34 | 10,46-52 | 18,35-42 | |
| 112. Zacheus | | | 19,1-10 | |
| 113. Parable of pounds | | | 19,11-18 | |
| 114. Anointment of Jesus at Bethany | 26,6-13 | 14,3-9 | | 12,1-11 |
| 115. Triumphal entry into Jerusalem | 21,1-11 | 11,1-14 | 19,29-44 | 12,12-19 |
| 116. Jesus again drives money-changers from temple | 21,12-17 | 11,15-19 | 19,45-48 | |
| 117. The fig-tree withered | 21,20-22 | 11,20-26 | | |
| 118. The Sanedrin questions Jesus | 21,23-27 | 11,27-33 | 20,1-8 | |
| 119. Parable of the two sons | 21,28-32 | | | |
| 120. Parable of the wicked husbandman | 21,33-46 | 12,1-12 | 20,9-19 | |
| 121. Pharisees ask about the tribute | 22,15-22 | 12,13-17 | 20,20-26 | |
| 122. Sadducees ask about resurrection | 22,23-35 | 12,18-27 | 20,27-40 | |
| 123. The great commandment | 22,34-40 | 12,28-34 | | |
| 124. Christ, the Son of David | 22,41-46 | 12,35-37 | 20,41-44 | |
| 125. Jesus condemns Scribes and Pharisees | 23,1-36 | 12,38-40 | 20,45-47 | |
| 126. Jesus weeps over Jerusalem | 23,37-39 | | | |
| 127. Widow's mite | | 12,41-44 | 21,1-4 | |
| 128. Christ prophecies destruction of temple and trials awaiting Apostles | 24,1-28 | 13,1-23 | 21,5-24 | |
| 129. Christ's second coming, end of world | 24,29-51 | 13,24-37 | 21,25-38 | |
| 130. Last judgment | 25,31-46 | | | |
| 131. Greeks seek Jesus | | | | 12,20-50 |

| | Matthew | Mark | Luke | John |
|---|----------|----------|----------|----------|
| <u>I. Events of Holy Week</u> | | | | |
| 132. Sanedrin conspires against Jesus | 26,1-16 | 14,1-11 | 22,1-6 | |
| 133. Preparation for Pascal Supper | 26,17-18 | 14,12-16 | 22,7-13 | |
| 134. Last supper | 26,20-29 | 14,17-25 | 22,14-23 | |
| 135. Strife amongst Apostles; Jesus predicts Peter's denial | 26,30-35 | 14,26-31 | 23,24-38 | |
| 136. Jesus washes feet of Apostles | | | | 13,1-20 |
| 137. Dismissal of Judas | | | | 13,21-30 |
| 138. Prediction of Peter's denial | | | | 13,31-38 |
| 139. Christ's last teaching to Apostles | | | | |
| (a) Discourse in upper room | | | | |
| 1. Encourages Apostles | | | | 14,1-12 |
| 2. Promised Paraclete | | | | 14,13-24 |
| 3. Bequeathes His peace; farewell | | | | 14,25-31 |
| (b) Discourse on way to Gethsemane | | | | |
| 1. Allegory of Vine | | | | 15,1-11 |
| 2. Precept of fraternal charity | | | | 15,12-17 |
| 3. Hatred of the World | | | | 15,18-27 |
| 4. Persecutions predicted | | | | 16,1-4 |
| 5. Character and office of Paraclete | | | | 16,5-15 |
| 6. Jesus again offers encouragement and consolation | | | | 16,16-22 |
| 7. His Father's love for them | | | | 16,23-33 |
| (c) Our Lord's solemn prayer | | | | |

| | Matthew | Mark | Luke | John |
|--|----------|----------|----------|----------|
| 1. Jesus prays for Himself | | | | 17,1-5 |
| 2. Jesus prays for Apostles | | | | 17,6-19 |
| 3. Jesus prays for whole Church | | | | 17,20-23 |
| VII. <u>Passion and Death of Jesus</u> | | | | |
| 140. Agony in Garden | 26,36-46 | 14,32-42 | 22,39-46 | |
| 141. Betrayal | 26,47-58 | 14,43-54 | 22,47-54 | 18,1-11 |
| 142. Jesus before Annas | | | | 18,12-14 |
| 143. Peter denies Jesus | 26,69-75 | 14,66-72 | 22,55-62 | 18,15-27 |
| 144. Trials of our Lord | | | | |
| (a) First ecclesiastical trial before Sanedrin and Caiphas | 26,57-66 | 14,53-64 | 22,54 | |
| (b) Second appearance before Sanedrin | 27,1 | 15,1 | 22,66-71 | |
| (c) Civil trial before Pilate | | | 23,1-7 | |
| (d) Before Herod | | | 23,8-12 | |
| (e) Jesus again appears before Pilate | 27,2-23 | 15,2-14 | 23,13-23 | 18,28-40 |
| 145. Jesus is scourged, mocked and condemned | 27,24-30 | 15,15-19 | 23,24-25 | 19,1-16 |
| 146. Road to Calvary | 27,31-34 | 15,20-23 | 23,26-32 | 19,16-17 |
| 147. Crucifixion | 27,33-50 | 15,23-38 | 23,33-46 | 19,18-31 |
| 148. Burial of Jesus | 27,54-61 | 15,39-47 | 23,47-56 | 19,31-42 |
| VIII. <u>Resurrection and Ascension</u> | | | | |
| 149. Apparition of angels to holy women | 28,1-15 | 16,1-8 | 24,1-12 | |
| 150. Apparition of our Lord to Mary Magdalen | | | | 20,1-18 |
| 151. Jesus appears to disciples of Emmaus | | | 24,13-35 | |
| 152. Jesus appears to eleven Apostles | | 16,14-18 | 24,36-44 | 20,19-23 |

| | Matthew | Mark | Luke | John |
|--|----------|------|----------|----------|
| 153. Jesus appears to St. Thomas and other Apostles | | | | 20,24-31 |
| 154. Jesus manifests Himself to seven Apostles; miraculous draught of fish | | | | 21,1-14 |
| 155. Jesus appears on mountain in Galilee | 28,16-20 | | | |
| 156. Christ's charge to Peter | | | | 21,15-25 |
| 157. Christ's commission to Apostles and His Ascension | | | 24,45-53 | |

Political Setting in Time of Jesus and Apostles Herod I, the Great--37 B. C. to 4 B. C.

Herod I was the son of Antipater, an Idumean (descendent of Esau) who curried favor of the Romans. When Herod was appointed Governor of Galilee and finally of all Judea, the true sceptre passed from Juda. He attempted to win the approval of the Jews by rebuilding the Temple of Jerusalem in about 22 B. C.

However, Herod never did become popular because he was a cruel monster with a mania for shedding blood. He massacred some of his own wives (he had ten) and children. Jesus was born during his reign. In an attempt to kill the divine Child, he had the Holy Innocents slaughtered (Matt. ii, 6).

Toward the end of his life he suffered from a horrible internal disease. As death drew nigh he ordered that the principal men of the country be shut up in the hippodrome at Jericho. They were to be massacred at the moment he died that the country might be plunged into sorrow at the time of his death. Fortunately for his intended victims, his wish remained unfulfilled.

On the death of Herod I, the Emperor Caesar Augustus appointed three of Herod's sons as Tetrarchs: Archelaus, Herod Antipas and Philip II.

Archelaus reigned from 4 B.C.-7 A.D. He ruled over Judea, Samaria, and Idumea. Due to his cruelty there was great unrest and many rebellions among this subjects. He was banished to Gaul A.D. 7. His country then became a Roman province and was administered by a series of Roman Procurators.

Pilate was the fifth of the Roman Governors. He usually came down to Jerusalem from Caesarea for the Jewish feasts. He delivered Jesus to the Jews even though he was convinced of His innocence. Pilate was exiled about six years after our Lord's death.

Herod II (Antipas) was appointed ruler of Galilee and Peraea. He married Herodias, the wife of his half-brother, for which John the Baptist rebuked him. He was as cruel as his father; he threw the Baptist into prison and later had him beheaded. While Jesus was in Peraea a delegation of Pharisees came to warn him to depart for Herod had a mind to kill Him. Jesus said: "Go, and tell that fox, Behold, I cast out devils and do cures today and tomorrow, and the third day I am consummated." When Pilate feared to take the full responsibility for the condemnation of Jesus, he sent the Lord to Herod who was in Jerusalem for the feast of the Pasch. Jesus refused to entertain Herod with a miracle, so Herod mocked Him and treated Him as a fool. Herod was banished in 39 A.D. for conspiracy against Caesar.

Philip II was appointed over Iturea and Trachonitis. He had a calm and uneventful reign.

Herod Agrippa I was a nephew of Herod Antipas and grandson of Herod I. The Herodian dynasty was restored when he was appointed over the united territories of Herod Antipas and Philip by the Emperor Caligula. From 41 to 44 A.D. he was king of all Palestine.

Herod had the Apostle James, the Greater, beheaded, and caused Peter to be apprehended. He died suddenly in 44 A.D., "eaten by worms." (Acts xii, 21-23).

Palestine was then joined with Syria and was again administered by Roman Procurators. Some of the prominent Roman Governors were: Felix (A.D. 52-60) who placed St. Paul in bonds; Festus (A.D. 60-62) who sent St. Paul to Rome to be judged; Gessius Florus (A.D. 64-67) who was the last and the most hated. Rebellions became frequent and thousands of Jews were put to death.

Herod Agrippa II was a son of Herod Agrippa I. He was appointed ruler of Philip's territory, and later became titular King of Judea. Agrippa II had the custody of the Temple of Jerusalem till its destruction in 71 A.D. St. Paul gave Herod an account of his life when he was sent to him by Festus, but Herod manifested only indifference. On the death of Nero, Vespasian became Emperor. He sent his son Titus to subdue the rebellious Jews of Jerusalem. The city was besieged, the Temple destroyed, and the inhabitants massacred or sold into slavery.

List of Roman Pontiffs

| Name | Reign | Name | Reign |
|---------------------|---------|---------------------------|---------|
| 1. St. Peter | 33-67 | 38. St. Felix II | 363-365 |
| 2. St. Linus | 67-78 | 39. St. Damasus I | 367-384 |
| 3. St. Cletus | 78-90 | 40. St. Siricius | 384-398 |
| 4. St. Clement I | 90-100 | 41. St. Anastasius I | 399-402 |
| 5. St. Anacletus | 100-112 | 42. St. Innocent I | 402-417 |
| 6. St. Evaristus | 112-121 | 43. St. Zozimus | 417-418 |
| 7. St. Alexander I | 121-132 | 44. St. Boniface I | 418-423 |
| 8. St. Sixtus I | 132-142 | 45. St. Celestine I | 423-432 |
| 9. St. Telesphorus | 142-154 | 46. St. Sixtus III | 432-440 |
| 10. St. Hyginus | 154-158 | 47. St. Leo I (the Great) | 440-466 |
| 11. St. Pius I | 158-167 | 48. St. Hilary | 461-468 |
| 12. St. Anicetus | -175 | 49. St. Simplicius | 468-483 |
| 13. St. Soter | -182 | 50. St. Felix III | 483-492 |
| 14. St. Eleutherius | -193 | 51. St. Gelasius I | 492-496 |
| 15. St. Victor I | 193-203 | 52. St. Anatasius II | 496-498 |
| 16. St. Zephyrinus | 203-221 | 53. St. Symmachus | 498-514 |
| 17. St. Calixtus I | 221-227 | 54. St. Hormisdas | 514-523 |
| 18. St. Urban I | 227-233 | 55. St. John I | 523-526 |
| 19. St. Pontian | 233-238 | 56. St. Felix IV | 526-530 |
| 20. St. Anterus | 238-239 | 57. Boniface II | 530-532 |
| 21. St. Fabian | 239-253 | 58. John II | 532-535 |
| 22. St. Cornelius | 253-255 | 59. St. Agapitus | 535-536 |
| 23. St. Lucius | 255-257 | 60. St. Silverius | 536-538 |
| 24. St. Stephen I | 257-260 | 61. Vigilius | 538-555 |
| 25. St. Sixtus II | 260-261 | 62. Pelagius I | 555-560 |
| 26. St. Dionysius | 261-272 | 63. John III | 560-573 |
| 27. St. Felix I | 272-275 | 64. Benedict I | 574-578 |
| 28. St. Eutychian | 275-283 | 65. Pelagius II | 578-590 |
| 29. St. Caius | 283-296 | 66. St. Gregory I (Great) | 590-604 |
| 30. St. Marcellinus | 296-304 | 67. Sabinianus | 604-606 |
| 31. St. Marcellus I | 304-309 | 68. Boniface III | 607-607 |
| 32. St. Eusebius | 309-311 | 69. St. Boniface IV | 608-615 |
| 33. St. Melchiades | 311-313 | 70. St. Adeodatus | 615-619 |
| 34. St. Sylvester I | 314-337 | 71. Boniface I | 619-625 |
| 35. St. Marcus | 337-340 | 72. Honorius I | 625-638 |
| 36. St. Julius I | 341-352 | 73. Severinus | 640-640 |
| 37. St. Liberius | 352-363 | 74. John IV | 640-642 |

| Name | Reign | Name | Reign |
|---------------------|---------|---------------------|-----------|
| 75. Theodore I | 642-649 | 114. Formosus | 891-896 |
| 76. St. Martin I | 649-655 | 115. Stephen VII | 896-897 |
| 77. St. Eugenius I | 655-657 | 116. Romanus | 897-898 |
| 78. St. Vitalian | 657-672 | 117. Theodore II | 898-898 |
| 79. Adeodatus II | 672-676 | 118. John IX | 898-900 |
| 80. Domnus I | 676-678 | 119. Benedict IV | 900-903 |
| 81. St. Agatho | 678-682 | 120. Leo V | 903-903 |
| 82. St. Leo II | 682-683 | 121. Christophorus | 903-904 |
| 83. St. Benedict II | 684-685 | 122. Sergius III | 904-911 |
| 84. John V | 685-686 | 123. Anastasius III | 911-913 |
| 85. Conon | 686-687 | 124. Landus | 913-914 |
| 86. St. Sergius I | 687-701 | 125. John X | 915-928 |
| 87. John VI | 701-705 | 126. Leo VI | 928-929 |
| 88. John VII | 705-707 | 127. Stephen VIII | 929-931 |
| 89. Sisinnius | 708-708 | 128. John XI | 931-936 |
| 90. Constantine | 708-715 | 129. Leo VII | 936-939 |
| 91. St. Gregory II | 715-731 | 130. Stephen IX | 939-942 |
| 92. St. Gregory III | 731-741 | 131. Marinus II | |
| 93. St. Zachary | 741-752 | (Martin III) | 942-946 |
| 94. Stephen II | 752-752 | 132. Agapitus II | 946-956 |
| 95. St. Stephen III | 752-757 | 133. John XII | 956-964 |
| 96. St. Paul I | 757-767 | 134. Benedict V | 964-965 |
| 97. Stephen IV | 768-771 | 135. John XIII | 965-972 |
| 98. Adrian I | 771-795 | 136. Benedict VI | 972-973 |
| 99. St. Leo III | 795-816 | 137. Domnus II | 973-973 |
| 100. St. Stephen V | 816-817 | 138. Benedict VII | 975-984 |
| 101. St. Pascal I | 817-824 | 139. John XIV | 984-985 |
| 102. Eugenius II | 824-827 | 140. John XV | 985-996 |
| 103. Valentine | 827-827 | 141. Gregory V | 996-999 |
| 104. Gregory IV | 827-844 | 142. Sylvester II | 999-1002 |
| 105. Segius II | 844-847 | 143. John XVII | 1003-1003 |
| 106. St. Leo IV | 847-855 | 144. John XVIII | 1003-1009 |
| 107. Benedict III | 855-858 | 145. Sergius IV | 1009-1012 |
| 108. St. Nicholas I | 858-867 | 146. Benedict VIII | 1012-1024 |
| 109. Adrian II | 867-872 | 147. John XIX | 1024-1033 |
| 110. John VIII | 872-882 | 148. Benedict IX | |
| 111. Marinus I | 882-884 | (resigned 1044) | 1033-1044 |
| 112. St. Adrian III | 884-885 | 149. Gregory VI | |
| 113. Stephen VI | 885-891 | (Abdicated 1046) | 1044-1046 |

| Name | Reign | Name | Reign |
|----------------------|-----------|-----------------------|-----------|
| 150. Clement II | 1046-1046 | 189. Martin IV | 1281-1285 |
| 151. Damasus II | 1048-1048 | 190. Honorius IV | 1285-1287 |
| 152. St. Leo IX | 1049-1054 | 191. Nicholas IV | 1288-1292 |
| 153. Victor II | 1055-1057 | 192. St. Celestine V | |
| 154. Stephen X | 1057-1058 | (Abdicated 1294) | 1294-1294 |
| 155. Nicholas II | 1059-1061 | 193. Boniface VIII | 1294-1303 |
| 156. Alexander II | 1061-1073 | 194. Bl. Benedict XII | 1303-1304 |
| 157. St. Gregory VII | 1073-1085 | 195. Clement V | 1305-1314 |
| 158. Bl. Victor III | 1087-1087 | 196. John XXII | 1316-1334 |
| 159. Bl. Urban II | 1088-1099 | 197. Benedict XII | 1334-1342 |
| 160. Pascal II | 1099-1118 | 198. Clement VI | 1342-1352 |
| 161. Gelasius II | 1118-1119 | 199. Innocent VI | 1352-1362 |
| 162. Callistus | 1119-1124 | 200. Bl. Urban V | 1362-1370 |
| 163. Honorius II | 1124-1130 | 201. Gregory XI | 1370-1378 |
| 164. Innocent II | 1130-1143 | 202. Urban VI | 1378-1389 |
| 165. Celestine II | 1143-1144 | 203. Boniface IX | 1389-1404 |
| 166. Lucius II | 1144-1145 | 204. Innocent VII | 1404-1406 |
| 167. Bl. Eugene III | 1145-1153 | 205. Gregory XII | 1406-1409 |
| 168. Anastasius IV | 1153-1154 | 206. Alexander V | 1409-1410 |
| 169. Adrian IV | 1154-1159 | 207. John XXIII | 1410-1419 |
| 170. Alexander III | 1159-1181 | 208. Martin V | 1417-1431 |
| 171. Lucius III | 1181-1185 | 209. Eugene IV | 1431-1447 |
| 172. Urban III | 1185-1187 | 210. Nicholas V | 1447-1455 |
| 173. Gregory VIII | 1187-1187 | 211. Callistus III | 1455-1458 |
| 174. Clement III | 1187-1191 | 212. Pius II | 1458-1464 |
| 175. Celestine III | 1191-1198 | 213. Paul II | 1464-1471 |
| 176. Innocent III | 1198-1216 | 214. Sixtus IV | 1471-1484 |
| 177. Honorius III | 1216-1227 | 215. Innocent VII | 1484-1492 |
| 178. Gregory IX | 1227-1241 | 216. Alexander VI | 1492-1503 |
| 179. Celestine IV | 1241-1241 | 217. Pius III | 1503-1503 |
| 180. Innocent IV | 1243-1254 | 218. Julius II | 1503-1513 |
| 181. Alexander IV | 1254-1261 | 219. Leo X | 1513-1521 |
| 182. Urban IV | 1261-1264 | 220. Adrian VI | 1522-1523 |
| 183. Clement IV | 1265-1268 | 221. Clement VII | 1523-1534 |
| 184. Bl. Gregory X | 1271-1276 | 222. Paul III | 1534-1549 |
| 185. Bl. Innocent V | 1276-1276 | 223. Julius III | 1550-1555 |
| 186. Adrian V | 1276-1276 | 224. Marcellus II | 1555-1555 |
| 187. John XXI | 1276-1277 | 225. Paul IV | 1555-1559 |
| 188. Nicholas III | 1277-1280 | 226. Pius IV | 1559-1565 |

| Name | Reign | Name | Reign |
|---------------------|-----------|--------------------|-----------|
| 227. St. Pius V | 1566-1572 | 245. Clement XI | 1700-1721 |
| 228. Gregory XIII | 1572-1585 | 246. Innocent XIII | 1721-1724 |
| 229. Sixtus V | 1585-1590 | 247. Benedict XIII | 1724-1730 |
| 230. Urban VII | 1590-1590 | 248. Clement XII | 1730-1740 |
| 231. Gregory XIV | 1590-1591 | 249. Benedict XIV | 1740-1758 |
| 232. Innocent IX | 1591-1591 | 250. Clement XIII | 1758-1769 |
| 233. Clement VIII | 1592-1605 | 251. Clement XIV | 1769-1774 |
| 234. Leo XII | 1605-1605 | 252. Pius VI | 1775-1799 |
| 235. Paul V | 1605-1621 | 253. Pius VII | 1800-1823 |
| 236. Gregory XV | 1621-1623 | 254. Leo XII | 1823-1829 |
| 237. Urban VIII | 1623-1644 | 255. Pius VIII | 1829-1830 |
| 238. Innocent X | 1644-1655 | 256. Gregory XVI | 1831-1846 |
| 239. Alexander VII | 1655-1667 | 257. Pius IX | 1846-1878 |
| 240. Clement IX | 1667-1669 | 258. Leo XIII | 1878-1903 |
| 241. Clement X | 1670-1676 | 259. Pius X | 1903-1914 |
| 242. Innocent XI | 1676-1689 | 260. Benedict XV | 1914-1922 |
| 243. Alexander VIII | 1689-1691 | 261. Pius XI | 1922-1939 |
| 244. Innocent XII | 1691-1700 | 262. Pius XII | 1939- |

Principal Heresies¹

Schismatics, according to the definition of Canon Law, are those baptized persons who "refuse to be subject to the Supreme Pontiff, or to have communication with the members of the Church subject to the Pope" (Canon 1325). Many heresies, e.g., Anglicanism, began as schisms. But separation from the Pope, the Vicar of Christ on earth and the custodian of Revelation, inevitably leads to errors concerning dogmatic truths.

Heretics are defined in Canon Law as "baptized persons who, while retaining the name of Christian, obstinately deny or doubt any of the truths proposed for belief by the divine and Catholic faith" (Canon 1325). The underlying idea of heresy is the selection of some truths and the rejection of others. Heretics arbitrarily assume the right to choose their beliefs, whereas only the infallible Church alone has the right to define dogmas and to propose to men the truths they are to believe.

Adoptionism (700-1177).--Leaders: Elipandus of Toledo; Felix of Urgel. Adoptionism taught that Christ in His divinity was the natural Son of God, but that in His humanity, He was only the Son of God by adoption, through grace. Pope Adrian I condemned these teachings in 785. They were again condemned in the decrees of the Council of Frankfort in 794. Abelard (1079-1142) revived Adoptionism and denied the substantial reality of the Man Christ. This Neo-Adoptionism was condemned by Pope Alexander III in 1177.

Albigensianism (1175-1400) is a revival of Manichaean dualism. The Albigenses asserted the co-existence of two mutually opposed principles: a good spirit who created the spiritual world; and an evil spirit who created the material world. Because the evil spirit created the body, Christ the Redeemer could not have taken a genuine human body. Suicide was recommended; marriage condemned; and the sacraments denied. The Fourth Lateran Council in 1215 condemned this heresy. The devotion of the rosary, popularized particularly by St. Dominic, aided in repelling this heresy.

1. The National Catholic Almanac; courtesy of St. Antony's Guild

Anabaptism (1521-1553).---Anabaptists proposed to reestablish "primitive" Christianity, using Scripture as the sole rule of faith. The State was to be reconstructed along the lines of early Christian community life. Infant baptism was rejected because non-scriptural.

Anglicanism (1534-).---Leaders: Henry VIII (1491-1547); Cranmer (1489-1556). The Henrician Period of Anglicanism (1534-1547) set up an independent national church and transferred the supreme authority from the Pope to the Crown. The Elizabethan Period (1558-1603) carried the work of separation much further. With logical sequence, doctrinal and liturgical changes quickly followed the denial of papal supremacy. Scripture was declared the sole rule of faith. The Real Presence was denied, and the Mass was replaced by a communion service. The rite of ordination was changed, all mention of the sacrificial office of the priesthood being rigorously excluded. Invocation of the Blessed Virgin Mary and the saints was rejected as idolatry. The Anglican Church in the United States became known as the Protestant Episcopal Church, taking its name from the fact that it is governed by bishops. The tenets of Episcopalianism are the same as those of Anglicanism.

Arianism (320-380).---Leader: Arius (280?-336). This first great heresy that rocked the infant Church was an attempt to rationalize the Trinity. Concerned principally with the relations between the Father and the Son, Arius found it necessary to subject one to the other in order to formulate a rational explanation. He assigned Christ a unique place in creation--the only one made by the Father--yet he made Christ a mere creature. St. Athanasius was the great champion of orthodoxy against Arius. The heresy was condemned at the Council of Nicea in 325.

Baptists (1600-).---Leaders: John Smythe, in England (d.1612); Roger Williams, in America (1600-1683). Baptists reject infant baptism, and consider only baptism by immersion as valid. Baptism and the Eucharist, the only two sacraments they admit, they consider them as mere symbols. They allow private interpretation of Scripture. All non-scriptural doctrines and duties are rejected as without authority.

Berengarius, Heresy of (999-1080).---The first heresy touching the Eucharist. Berengarius taught that the body and blood of Christ were not really present in the Holy Eucharist, but only figuratively. He was condemned at Rome in 1079.

Calvinism (1541-1648).---Leader: John Calvin (1509-1564). The dogma of absolute predestination constitutes the essence of Calvinism. God wills the salvation of some and the damnation of others by a direct act of His will. Original sin has so completely vitiated human nature that man is deprived of free will, and justification must come from an extrinsic principle. Calvinism also denied the Real Presence. Presbyterians today profess Calvinistic doctrines, their name being derived from the prebyters who, according to Calvin, held equal rank with the episcopus or bishop. Calvinism was condemned at the Council of Trent (1545-1563).

Catharism (1100-1500) was the forerunner of Albigensianism in the revival of Manichaean dualism. The Cathari are divided into two groups: the absolute dualist, who believed in the existence of two eternal principles; and the mitigated dualists, who considered the evil principle a mere fallen spirit. The Cathari believed in the migration of souls, rejected matrimony and sexual intercourse, denied the authority of the State, and approved suicide. Catharism was condemned by the Third Lateran Council in 1179.

Christian Science (1879-)---Leader: Mary Baker Eddy (1821-1910). Christian Science rejected doctrine as the foundation of religion. It claims to heal ailments through the scientific application of faith. After Mrs. Eddy declared herself cured of hysterical fits through mental cure she became interested in faith healing. In 1879 she founded the Third Church of Christ Scientist with 26 members and herself as pastor.

Congregationalism (1600-)---Leader: Robert Brown. Congregationalism teaches the freedom of the individual soul and the independence of the local church. The name was adopted by the Pilgrim Fathers.

Episcopalianism. See Anglicanism.

Eutychianism. See Monophysitism.

Gnosticism (117-400).---A name given to early attempts to create a purely rational Christianity. Gnostics denied everything they could not understand. They attempted to find in Christianity a deeper meaning than the Gospels allow. Gnosticism pretended to be a high science replacing ordinary faith. Gnostics claimed they perfectly understood their belief and completely penetrated every mystery they held.

Greek Heresy and Schism (850-).---Leaders: Photius (c.816-869) and Cerularius. Photius, by taking unjust possession of the See of Constantinople set the stage for the Greek Schism. It was, however, Cerularius who was responsible for the break with Rome (1054). He it was who rejected the supremacy of the Pope and established the Greek Church. The Greek Church teaches the Holy Ghost proceeds from the Father alone, in opposition to the Catholic teaching. This error was condemned by the Fourth Council of Constantinople in 870.

Hus, Heresy of (1400-). See Wycliff.

Iconoclasm (726-787).---Leader: Leo the Isaurian (717-741). The Iconoclasts rejected all veneration of images of Christ, and the Blessed Mother; also the veneration of all relics. St. John Damascene wrote against them. The Iconoclasts became fanatical, going about destroying pictures, statues and relics wherever they found them. The heresy was condemned at the Second Council of Nicea in 787.

Jansenism (1636-).---Leaders: Jansenius (1585-1638); Arnauld (1612-1694). Jansenism is a rigoristic doctrine garnered from "Augustinus," a posthumous work of Jansenius. Its basic error is disregard for the supernatural order. Man is not free; it is impossible to keep some of the commandments; good works of unbelievers are sinful; God will punish man for practicing virtues not in his power to accomplish; Christ died not for mankind in general but for a privileged few. Arnauld proposed the insidious doctrine that for the worthy reception of Holy Communion severe penance for past sins and most pure love of God are required. It was only with the inauguration of the devotion to the Sacred Heart and the decrees of Pius X

that the rigoristic tendencies of Jansenism were counteracted.

Judaizers (33-200).--Convert Jews who adhered to the observance of the Old Law. They held that pagans must first observe the Old Law before becoming Christians. They would make Christianity a mere branch on the parent tree of Judaism. The heresy split into several factions over the question of Christ's nature. Sts. Peter and Paul condemned this heresy.

Lutheranism (1517-)--Leaders: Martin Luther (1483-1546) and Melancthon, Luther's "theologian." The twofold principle of invincible concupiscence, and justification by faith alone constitutes the fundamental error of Lutheranism. Luther formulated the principle of private interpretation of Scripture; cast aside the Sacrifice of the Mass; ridiculed the doctrine of indulgences; taught that confession, fasting and mortification were not necessary; denied the supremacy of the Pope; and repudiated celibacy of the clergy. He wrote, in fact, against almost every article of Christian belief. The Council of Trent (1545-1563) condemned Lutheranism.

Macedonianism (342-381).--Leader: Macedonius (d.362). The Macedonians denied the divinity of the Holy Ghost. They erred in saying that the Holy Ghost is a creature; a ministering spirit who differs from the angels only in degree. The First Council of Constantinople in 381 condemned this doctrine.

Manichaenism (241-1600).--Leader: Mani (216-276). Manichaenism is essentially a dualistic theory teaching that in the beginning there existed two sharply opposed principles; one good the other evil. The creation of the world was the result of the struggle for supremacy between these two principles. Christ came clothed in an ethereal body to teach men the distinction between the kingdom of light and that of darkness. To facilitate the victory of the kingdom of light, marriage, use of meat and wine, ordinary work and evil speech were forbidden the elect. Manichaenism was refuted by St. Augustine.

Methodism (1739-)--Leader: John Wesley (1703-1791). Methodism, a movement to infuse a higher life into the Anglican Church, drifted away from the Established Church and split into many denominations. The distinctive doctrines of Methodism are the "witness of the Spirit" to the individual soul and the

consequent assurance of salvation, or the certainty of present pardon. Methodists admit two sacraments, Baptism and the Eucharist. They hold that Baptism does not produce sanctifying grace in the soul but merely increases faith. They regard the Eucharist only as a memorial of the Passion and death of Christ.

Monophysitism (400-700).--Leaders: Eutyches and Dioscorus. The Monophysites or Eutychians, denied the doctrine of two natures in Christ, stressing only His unity. They seem to have confused the notions of person and nature. In his "Epistola Domastica ad Flavianum," Pope Leo I set forth the Catholic teaching on the two natures in Christ. The heresy was condemned at the Council of Chalcedon in 451.

Monothelitism (625-681).--Leader: Sergius (d.638). Monothelites taught that Christ had only one will and one energy, at the same time both human and divine. By destroying the human will and activity which is necessary for the complete human nature, the Monothelites implicitly denied the humanity of Christ. The Third Council of Constantinople in 681 condemned the heresy.

Montanism (156-400).--Leader: Montanus. The basic error of Montanism consists in the inauguration of the reign of the Holy Ghost succeeding the time of Christ's revelation which had passed. As prophet of the new revelation, Montanus denied the divinity of the Church, declared that only Montanists could forgive sins. Montanism would have had few followers had not Tertullian, a leading light of the early Church, joined its ranks.

Mormonism (1830-).--Leader: Joseph Smith (1805-1844). He claimed to have received from an angel the records of the prophet Mormon which were later proven fictitious. Established at Salt Lake City, the new church came to resemble closely Mohammedanism and adopted polygamy which was forbidden by the United States courts in 1871.

Nestorianism (400-).--Leader: Nestorius (d.451). The Church teaches that there is but one Person in Christ. Nestorius implicitly denied this doctrine by denying the divine motherhood of Mary. He held that Mary is only the Mother of

the Man Christ, not the Mother of God. The Council of Ephesus in 431 and that of Chalcedon in 451 condemned Nestorianism.

Pelagianism (405-529).---Leaders: Pelagius, Caelestius and Julian. Beginning with the idea that God's help was unnecessary to man (actual grace), Pelagius came to the conclusion that sanctifying grace was not necessary either. To be logical, he then denied the fact of original sin. Pelagius overstressed the free will of man in the problem of grace. He forgot to distinguish between the natural and supernatural end of man, holding that Adam was born to enjoy supernatural life as a natural reward. St. Augustine refuted Pelagianism. It was finally condemned at the Council of Ephesus in 431.

Presbyterianism. See Calvinism.

Quakerism (1648-).---Leader: George Fox (1624-1691). Quakerism, founded on isolated texts of Scripture, is a sect at variance with every existing form of Christianity. Its central doctrine is that of the "inner light" communicated to the individual soul by Christ. It rejects the priesthood, exterior ceremony, and authority.

Rosicrucianism (1600-).---Leader: John Andrea (1586-1654). The Rosicrucians are a secret society conceived by Andrea and spread by means of the fictitious writings of an imaginary author, Christian Rosenkreuz. Rosicrucians teach a pantheistic theosophy; have their own ideas of God, nature, morality and the soul.

Semipelagianism (420-529).---Leaders: Sts. Cassian, Victor of Marseilles, Gennadius, and Faustus. In refuting the Pelagians St. Augustine did in several instances overstress the divine element in grace. His theory of predestination was taken strictly by some monks of Marseilles. Fighting this state of affairs, St. Cassian and others again brought the factor of free will to the fore, and went just a bit too far. They were in perfectly good faith, and would have corrected their mistake had attention been brought to it. What they taught, however, viz., that the beginnings of faith could be merited by man, was wrong and was accordingly condemned.

Swedenborgianism (1787-)--Leader: **Emmanuel Swedenborg**. He professed to have received revelations, and rejected the Trinity, original sin, the resurrection and all sacraments except Baptism and the Eucharist. He taught that after death souls pass into an intermediate state preparatory to entering heaven.

Unitarianism (1570-)--A heterogeneous sect whose bond of unity consists more in its antidogmatic tendency than in its uniformity of belief. Its distinctive tenet is belief in a uni-personal God. Unitarians hold to private interpretation of Scripture. The local church is autonomous.

Waldensianism (1180-)--Leader: **Waldes**. The Waldenses were an heretical sect claiming to practice Christianity in its pristine purity. Among the doctrinal errors are the denial of purgatory, of indulgences, and of prayers for the dead. Waldensians denounced all lying as a grievous sin, refused to take oaths, and considered the shedding of human blood unlawful. The Third Lateran Council in 1179 condemned this heresy.

Wycliff, Heresy of (1350-)--Leader: **John Wycliff** (1324-1384). Wycliff claimed the Bible to be the sole rule of faith. He defended predestination, maintained that all power depends on one's state of grace; denied the freedom of the will and the doctrine of transubstantiation. He rejected the divine institution of the hierarchy and taught that the Pope is not the head of the Church; that the bishops have no pre-eminence over other priests. He held that all ecclesiastical powers are forfeited or are in abeyance when the subject is in mortal sin. He taught that confession is useless, for man cannot help but sin, and that God approves sin. He taught that ecclesiastics who sin should be punished with the death penalty. After the death of Wycliff, John Hus spread his doctrines throughout Bohemia. The Council of Constance in 1414 condemned these doctrines as heretical.

Hierarchy of the Catholic Church²

The hierarchy is the governing body of the Church. It consists of the Pope, the College of Cardinals, the Sacred Congregations, the Patriarchs, Archbishops and Bishops, the Apostolic Delegates, Vicars and Prefects, certain Abbots and other prelates.

The Pope

His Holiness the Pope is the Bishop of Rome, Vicar of Jesus Christ, Successor of St. Peter, the Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the temporal dominions of the Holy Roman Church, and Sovereign of Vatican City.

Prothonotaries Apostolic

Prothonotaries Apostolic are members of the chief order of prelates in the Roman Curia. They are divided into four classes:

- (1) Prothonotaries Apostolic de numero participantium, so called because they share in the revenues of the papal chancery; they sign the Papal Bulls, aid in the work of the consistories, enjoy the use of pontificals and have many other privileges.
- (2) Prothonotaries Apostolic Supernumerary, limited to the canons of the Roman patriarchal Basilicas of St. Peter, the Lateran and St. Mary Major and the cathedral churches of Concordia, Florence, Goritz, Padua, Treviso, Udine, Venice, Cagliari, Malta and Strigonia, who have been made domestic prelates by the Pope.
- (3) Prothonotaries Apostolic ad instar (participantium), who are appointed by the Pope and are entitled to the same external insignia as Class 1.
- (4) Prothonotaries Apostolic Titular or Honorary, who receive the dignity as a special privilege.

Papal Legates

Legates a latere--Cardinals appointed by the Pope to represent him at specific functions usually of national

2. The National Catholic Almanac; courtesy of St. Anthony's Gui

importance. All legates do not bear this title, as in the case of a cardinal sent as papal representative to a Eucharistic Congress.

Nuncios--Representatives of the Pope at a foreign government whose duty it is to handle the affairs between the Apostolic See and the State. In Catholic countries, the Nuncio is dean of the diplomatic corps. They are usually titular archbishops; occasionally bishops or archbishops with a residential see.

Internuncios--Legates of lower rank than the Nuncios whose duty it is to foster relations between the Holy See and the State. They are sent to governments of lesser importance.

Apostolic Delegates--Non-diplomatic legates sent to foreign countries to watch over the conditions of the Church in the State.

THE ROMAN CURIA

The Pope is the Supreme Head of the Church, possessing full and absolute jurisdiction in the governmental affairs of the Church. Since, however, it is practically impossible for him to exercise this ordinary authority immediately over the whole, universal Church, the Popes have found it necessary to establish various groups of churchmen to whom they delegate part of their jurisdiction to be exercised by them. These various bodies constitute the Roman Curia which, at present, according to the recent reform of Pius X, consists of twelve Congregations, three Tribunals and five Offices.

Congregations

Congregation of the Holy Office--Duties: Guards the Catholic doctrine in faith and morals; judges heresy and those suspected of heresy; protects the dogmatic doctrine of the sacraments; decides in matters concerning the Eucharistic fast of priests celebrating Mass; in matters concerning the Pauline privilege, the marriage impediments of disparity of cult and mixed religion, and is able to grant dispensations from these two impediments; examines and judges all questions pertaining to the dogmatic doctrine of indulgences, new prayers and devotions.

Consistorial Congregation--Duties: Prepares matter to be discussed at consistories; constitutes new dioceses, provinces, and cathedral chapters for all territories not subject to the Propagation of the Faith; divides dioceses; proposes bishops, apostolic administrators, coadjutors, and auxiliary bishops; makes the canonical inquiry of those to be promoted and carefully examines their records and tries their doctrine; all that pertains to the founding, preservation, and condition of dioceses belongs to this Congregation; receives and examines the results; decides the competency of all the Congregations other than the Holy Office; provides for the spiritual care of emigrants.

Congregation of the Oriental Church--Duties: All matters of whatever kind which pertain to the discipline, the persons, or the rites of the Eastern Church, as also mixed questions either of persons or things which arise owing to the relation to the Latin Church, constitute the object of this Congregation's care.

Congregation of the Sacraments--Duties: Regulates the discipline of the seven sacraments; gives decrees and dispensations regarding all sacraments, except in matters which belong to the Congregation of the Holy Office or of Rites; probes reasons for dispensations; receives and answers questions regarding the validity of Orders or Matrimony.

Congregation of the Council--Duties: Has authority over the discipline of the secular clergy and laymen. Takes care that the precepts are observed and grants dispensations when necessary. Oversees matters concerning canons and parish priests, pious sodalities, unions (even though these may be founded by religious, be under their direction, or in their parishes, or attached to their houses), pious legacies, work, Mass stipends, benefices, and offices, ecclesiastical goods, both movable and immovable, diocesan taxes, taxes of the Episcopal Curia, etc.; has power to dispense from the conditions for obtaining a benefice; to permit laymen to acquire ecclesiastical goods, usurped by the civil power. Deals with immunities. Prepares matters for the celebration of episcopal councils or conferences and recognizes the proceedings.

Congregation of Religious--Duties: Has jurisdiction over the government, discipline, studies, property, and privileges of all religious, including lay members of Third Orders; gives dispensations to religious from the common law.

Congregation of the Propagation of the Faith--Duties: Entrusted with the care of all mission territory--those places where no hierarchy is established, or if established, is still in its incipient stages; constitutes and changes priests subject to it; has the power to judge and to act in all things coming within its scope and which it considers necessary and opportune; arranges for the celebration of councils in districts under its jurisdiction; approves the proceedings. Societies and Seminaries founded to train missionaries are under the supervision of this Congregation.

Congregation of Sacred Rites--Duties: Supervises and determines all things which pertain to ceremonies and rites in the Latin Church; grants dispensations in such matters; gives insignia and privileges of honor; treats of all business concerning the beatification and canonization of the Servants of God or concerning the relics of these same; to this Congregation are joined the Liturgical Commission, the Historico-Liturgical Commission, and the Commission for Sacred Music.

Congregation of Ceremonies--Duties: Regulates ceremonies in the papal chapel and court and the sacred functions which the cardinals perform outside the papal chapel; decides questions of the precedence of cardinals and legates whom the various nations send to the Holy See.

Congregation of Extraordinary Ecclesiastical Affairs--Duties: Constitutes and divides dioceses, promotes suitable men for vacant sees, whenever these affairs must be settled in conjunction with civil powers; handles matters referred to it by the Holy Father through the Cardinal Secretary of State, especially concordats and those matters which have a relation to the civil laws.

Congregation of Seminaries and Universities--Duties: Superintends all those matters which pertain to the government, discipline, temporal administration and studies of seminaries; to it also is committed the direction of the government and

studies in universities depending on the authority of the Church, even those directed by religious; examines and approves new constitutions; confers academic degrees and grants the faculty and establishes norms for the conferring of these.

Congregation of the Basilica of St. Peter--Duties: The care of business pertaining to the building and the upkeep of the Basilica of St. Peter.

TRIBUNALS

Sacred Penitentiary--Duties: Jurisdiction to judge all cases of conscience, non-sacramental as well as sacramental; also decides questions concerning the use and concession of indulgences, without however encroaching on the rights of the Holy Office as to the dogmatic doctrine involved in these or in new prayers and devotions.

Sacred Roman Rota--Duties: Handles cases demanding judicial procedure, without prejudice to the rights of the Holy Office or the Congregation of Sacred Rites.

Apostolic Signatura--Duties: The supreme tribunal of the Roman Curia; handles all cases of appeal; settles controversies as to the jurisdiction of the inferior tribunals.

OFFICES

Apostolic Chancery--Duties: Sends out Apostolic Letters and Bulls concerning the provision of consistorial offices and benefices, the establishment of new dioceses, provinces, and chapters, and other affairs of major importance.

Apostolic Datary--Duties: Should have knowledge of the suitability of candidates to be promoted to non-consistorial benefices; sends letters of appointment to such candidates; sends dispensations from conditions required for these benefices; exacts the tax imposed by the Holy Father in conferring these benefices.

Apostolic Camera--Duties: Has the care and administration of the temporal goods and rights of the Holy See, especially when it is vacant.

Secretariate of State--Duties: Prepares matters to be brought up before the Congregation of Extraordinary Ecclesiastical Affairs. Sends out Apostolic Briefs.

Secretariate of Briefs to Princes and Latin Letters--Duties: To transcribe in Latin the acts of the Supreme Pontiff, which have been committed to it by him.

PAPAL LETTERS

Apostolic Letter--Formerly any document issued by the Holy See; now principally a Brief used for lesser appointments, for erecting and dividing mission territory, for designating basilicas and approving religious congregations.

Brief--Brief papal letter lacking the solemnity and formality of a Bull, signed with the seal of the Fisherman's ring and used for less important matters than a Bull.

Bull--Papal document with leaden seals used in appointing bishops and in canonizations.

Constitution--Papal law or grant used for dogmatic or disciplinary pronouncements. Since 1911 Constitutions have been used for erecting or dividing dioceses. They follow the old Bull form and are sub plumbo letters.

Decree--Legislative enactment taking the form of a constitution, apostolic letter or *motu proprio*, concerning faith and discipline as affects the general welfare of the Church.

Decretal--Papal letter containing an authoritative decision on some point of discipline.

Encyclical--Circular letter differing in form from a Bull or Brief, treating matters concerning the general welfare of the Church, addressed by the Pope to patriarchs, primates, archbishops and bishops in communion with the Holy See.

Motu Proprio--Decree following an informal method.

Rescript--Papal reply to questions or petitions of individuals.

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